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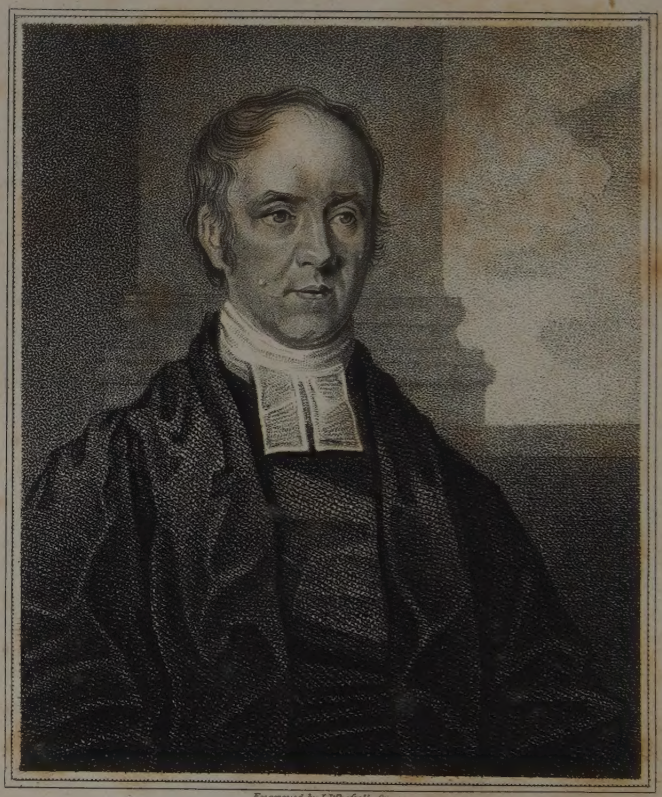

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REV.D CLAUDIUS BUCHANAN, D.D.

Late Vice Provost of the College of

Fort William in Bengal.

Published for the Memoirs of D.r Buchanan by the Rev.d H. Pearson.

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MEMOIRS

OF THE

LIFE AND WRITINGS

OF THE

REV. CLAUDIUS BUCHANAN, D.D.

LATE

VICE-PROVOST OF THE COLLEGE OF FORT WILLIAM
IN BENGAL.

BY

THE REV. HUGH PEARSON, M.A.
OF ST. JOHN'S COLLEGE, OXFORD.

Ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλεύεται· μῖσος μὲν γὰρ οὐκ ἐπιπολὺ ἀντέχει· ἡ δὲ παραυτίκα τε λαμπρότης, καὶ ἐς τὸ ἔπειτα δόξα ἀείμνηστος καταλείπεται. THUCYD.

SECOND EDITION.

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1817.

TO

WILLIAM WILBERFORCE, ESQ. M. P.

TO WHOSE EFFORTS IN PARLIAMENT

THE TRIUMPH OF THE CAUSE

TO WHICH

THE LIFE OF DR. BUCHANAN WAS DEVOTED,

IS EMINENTLY TO BE ATTRIBUTED;

AND BY WHOSE PRIVATE FRIENDSHIP,

AND PUBLIC SUPPORT,

HE WAS HONOURED;

THE FOLLOWING MEMOIRS

ARE WITH SENTIMENTS OF THE HIGHEST

RESPECT AND ESTEEM

INSCRIBED BY

THE AUTHOR.

PREFACE.

THE observation of Lord Bacon, as to the deficiency in the biographical literature of his day, is certainly not applicable to the present times. We have rather to complain of excess than of defect. While ample justice has been done to the lives of eminent persons, it must be confessed, that accounts of obscure individuals have been unnecessarily multiplied.

The Author of the following Memoirs trusts that he shall not be deemed liable to this charge. The person to whose life and writings they relate is already well known to the world, and has established an undoubted claim to posthumous regard. The prominent station which Dr. Buchanan occupied in India, and the zeal and ability with which he laboured to promote the interests of Christianity in that country and throughout the eastern world, seem to demand some com-

memoration of his character and exertions; and, unless the writer of these pages is much mistaken in his judgment, they describe "a person in whom," to use the language of the celebrated author just alluded to, "ac- "tions, both great and small, public and "private, are so blended together," as to secure that "genuine, native, and lively re- "presentation," which forms the peculiar excellence and use of biography.

There is this additional reason for giving to the public some account of Dr. Buchanan, that, from the nature of the subjects to which his attention was directed, he unavoidably incurred a considerable degree of displeasure on the part of those whose opinions or prejudices he felt it to be his duty to oppose. It is but reasonable, therefore, that his views and motives should be fully and fairly developed, that the world may have an opportunity of forming a just estimate of his character and labours.

How far the Author of the following Memoirs may have succeeded in this object, must be left to the public to determine. He is well aware of the difficulty pointed out by a consummate judge of human nature[a], of

[a] Thucyd. Hist. ii. 35.

representing impartially sentiments or actions, respecting which much difference of opinion and feeling will necessarily exist, according to the knowledge and the dispositions of the reader upon the subject in question. It has undoubtedly been his aim to exhibit the character and conduct of Dr. Buchanan in their true light, and to enable the world to determine the degree of merit to which he may be justly entitled.

For this purpose, he has endeavoured to render him, as much as possible, his own biographer, and has accordingly interwoven with the narrative of his life a series of extracts from letters to many of his friends and correspondents. Independently of the authentic and interesting nature of the information thus conveyed, where, as was eminently the case with Dr. Buchanan, the writer is upright in his general views, and simple in the expression of them, his correspondence formed one of the principal sources of the Memoirs here presented to the public; some valuable private documents having been unfortunately lost. Other materials were derived from certain papers and memoranda referred to in the Memoirs, from the more public events of Dr. Buchanan's life, and

from his printed works. In the use of these various materials, relating to many different persons, events, and circumstances, the Author cannot flatter himself that he has been uniformly correct. He can only say, that upon every occasion this has been his intention and aim.

One part of the following Memoirs will, it is presumed, be read with considerable interest, that which relates to the institution, progress, and effects of the College of Fort William in Bengal; in the establishment, conduct, and superintendance of which Dr. Buchanan was intimately concerned during the period of its most extensive and effective operation. The early proceedings of this Institution are, it is believed, but little known in England, and its original merits, in a moral and economical, as well as literary point of view, appear at the present moment to deserve particular attention.

The account also of the journey of Dr. Buchanan to the coast of Malabar, and of his visit to the Syrian churches in the interior of Travancore, notwithstanding his own introduction of it to the public, will probably prove acceptable to the reader. More might easily have been added to this, and indeed

to every part of the Memoirs; but it may, perhaps, be thought by some that they have already exceeded their just limits.

It may not be unnecessary to observe, that these volumes contain the history of a man, whose leading characteristic was a sincere and devoted attachment to the Gospel of Christ, as a living principle of faith and practice. While, therefore, it is hoped, that those whose sentiments are substantially similar will derive peculiar gratification from the perusal of the following Memoirs, they may tend, as far as others are concerned, both to explain the nature of those principles, and to illustrate and recommend their excellence and value. Whatever is worthy either of being admired or imitated, and there is much which is deserving of both in the character of Dr. Buchanan, is chiefly to be ascribed to his views and feelings as a Christian; and though, as the Author himself would avow, it is by no means necessary to coincide in every opinion expressed by Dr. Buchanan in these volumes, he is deeply persuaded, that the leading principles of his life and conduct are alone capable of producing genuine and exalted virtue, peace of conscience, and a well-grounded hope of eternal happiness.

ject of these volumes, and who deeply feel the value of his various labours, to study to repair his loss, to rescue from neglect or failure the plans which he conceived, and to continue that which he so successfully began.

In the mean time, may the following record of his pious and disinterested exertions excite the zeal and strengthen the resolution of others to follow him in his benevolent career; and prove, under that Divine blessing which its Author fervently implores, in some degree, the means of confirming and extending the kingdom of Christ, not only in India, but throughout the world at large.

St. Giles's, Oxford,
March 8, 1817.

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MEMOIRS

OF THE

REV. DR. BUCHANAN.

PART I.

CHAP. I.

IT is by no means uncommon in the history of those who have in any manner distinguished themselves among their contemporaries, to find them deriving no peculiar honour from their ancestors, but rather reflecting it upon them; and becoming themselves, if not the founders of a family, yet the sole authors of their fame. Of the truth of this observation, an instance is afforded by the subject of the following Memoirs. His remote origin might perhaps be traced to some of those who have in different ages illustrated the name of Buchanan; but it is not known that he ever claimed any such distinction, nor is it a point which it is at all necessary to ascertain. If, however, the Biographer of this excellent man is unable to de-

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duce his descent from the possessors of worldly rank or talent, an honour which may be unjustly depreciated, as it is sometimes unduly prized, he may at least assert, that his immediate progenitors were endowed with more than an ordinary share of Christian piety; an honour, in his estimation, of a higher nature; and a blessing, which, as he peculiarly valued it, was not only a source of pleasing and grateful recollection, but might not improbably form one link in the chain of causes which led to his own distinguished worth and usefulness.

Claudius Buchanan was born at Cambuslang, near Glasgow, on the 12th of March 1766. He was the son of Mr. Alexander Buchanan, a man of respectable learning, and of excellent character, who was highly esteemed in various parts of Scotland, as a laborious and faithful teacher, and who a few months previous to his death was appointed rector of the grammar school of Falkirk.

His mother was the daughter of Mr. Claudius Somers, one of the Elders of the Church at Cambuslang about the period of the extraordinary occurrences which took place in that valley, in consequence of the preaching of the celebrated Mr. Whitefield, in the year 1742[a]. Notwithstanding the enthusiasm and extravagance which probably attended those remarkable scenes, it is unquestion-

[a] See Gillies's Historical Coll. vol. ii. p. 339.

able, that many were excited to a deep and lasting sense of real religion. Amongst this number was the grandfather of the subject of this Memoir; whose piety was imbibed by his daughter, the mother of Buchanan. By both these excellent persons he appears to have been carefully trained, from his earliest years, in religious principles and habits. He is described, by one of his surviving relatives, as having been distinguished from his youth by a lively and engaging disposition. He is said also to have recollected the serious impressions which were sometimes made upon his mind by the devotions of the paternal roof, and by the admonitions which his grandfather, from whom he derived his baptismal name, and who seems to have regarded him with peculiar affection, was accustomed to address to him occasionally in his study. And though, as it will afterwards appear, the instructions and example of these pious relatives were not immediately productive of any decided and permanent effect, he must be added to the number of those who ultimately derived essential benefit from having been brought up "in the "nurture and admonition of the Lord;" and consequently as affording fresh encouragement to religious parents to pursue a course which has been so frequently crowned with success, and which is seldom, it may be hoped, altogether in vain.

In the year 1773, at the age of seven years, young Buchanan was sent to a grammar school at

Inverary in Argyleshire, where he received the rudiments of his education, and is said to have made considerable proficiency in the Latin and Greek languages. He continued at Inverary till some time in the year 1779, when he was invited to spend the vacation with his school-fellow, John Campbell, of Airds, near the island of Mull; and in the following year he received an appointment, which would be deemed extraordinary in this part of the kingdom, but is by no means uncommon in Scotland. This was, to be tutor to the two sons of Mr. Campbell of Dunstafnage, one of whom was, in the year 1803, Captain of the East India Company's ship, United Kingdom. As he had then only just completed his 14th year, his literary acquirements can scarcely be expected to have been extensive. Yet the very appointment to such an office, at so early an age, is in itself honourable to his character, and his continuance in it during nearly two years may suffice to shew, that his conduct proved satisfactory to Mr. Campbell. About this time he was again under considerable impressions of a religious nature, which he communicated to his excellent grandfather, who carefully cherished them, and assured him of his prayers. For a few months he continued in this promising course, spending much time in devotion amidst the rocks on the sea-shore near which he was then residing: but at length his serious thoughts were dissipated by the society of an irreligious com-

panion, and his goodness, like that of many a hopeful youth, vanished "as a morning cloud, and "as the early dew;" nor was it till many years afterwards, that painful and salutary convictions led him to seek that God whose early invitations he had ungratefully refused.

The residence of Buchanan at Dunstafnage might probably have been longer, had it not interfered with a necessary attention to the progress of his own education. In the year 1782 he therefore left the family of Mr. Campbell, and proceeded to the University of Glasgow; where he remained during that and the following year, diligently pursuing the various studies of the place. Whether his academical course was interrupted by the failure of his pecuniary resources, or was the result of deliberation and choice, is uncertain. It appears only that he left Glasgow in the year 1784, and went to the Island of Islay, for the purpose of becoming tutor to the sons of Mr. Campbell of Knockmelly. In the following year, from some cause, obviously not unfavourable to his character, we find him removed to Carradell in Kintyre, and performing the same office to the sons of Mr. Campbell of that place. In the year 1786, however, Buchanan returned to the college at Glasgow; and a certificate in that year, from the Professor of Logic, testifies not only that he had regularly attended upon the public lectures of that class, but that, in the usual examination and ex-

ercises, he had given commendable proofs of attention, diligence, and success in the prosecution of his studies; and that he had behaved with all suitable propriety of conduct and manners. At the conclusion of the academical session he returned to Carradell, and resumed his employment as a tutor; in which capacity it is presumed that he continued until the commencement of the autumn in the following year; when he quitted his native country, under very singular circumstances, and entered upon a project, on which, as it afterwards appeared, depended the future tenor of his life.

Mr. Buchanan had, from his earliest years, been intended by his parents for the ministry in the Church of Scotland: but being naturally of an ardent and excursive turn of mind, he at the age of seventeen, during his first residence in the University of Glasgow, conceived the design of making the tour of Europe on foot; that being the only method of travelling, upon which his slender finances would allow him to calculate. His chief view in this romantic project was, doubtless, to see the world; yet not, as he afterwards declared, without some vague and undefined intention of applying the information, which he might collect during his tour, to some useful purpose. It was not, however, till nearly four years afterwards, during which, as we have seen, he was diligently employed in acquiring and imparting knowledge,

that a circumstance occurred, which, though it did not originally suggest this design, certainly tended to hasten his departure from Scotland [b]. This was an imprudent attachment to a young lady, who happened to be on a visit to the family in which he was then residing, and who was superior to himself in birth and fortune. The affection was mutual, but the disparity of their rank and station seemed to form an insuperable barrier to their union. Mr. Buchanan became in consequence very unhappy, and in the height of his passion recurred to his favourite and long-cherished plan of a foreign tour; in the course of which, with all the sanguine expectation and the inexperience incident to his feelings and his age, he hoped to advance his fortune, and returning to his native country, to obtain the object of his wishes. Strange and unpromising as this project undoubtedly was, he was eager to accomplish it. But though his thoughtless ardour reconciled him to the culpable expedient of deceiving his parents, he was unwilling to leave them clandestinely. For the purpose, therefore, both of avoiding any opposition to his scheme, and of relieving them from uneasiness, he invented a story, which, engaged as he had long been in tuition, seemed by no means impro-

[b] A very different account of the circumstances, which led to Mr. Buchanan's emigration from his native country, has been given to the world: but the public may be assured, that it is entirely devoid of foundation in fact.

bable. He pretended that he had been invited by an English gentleman to accompany his son upon a tour to the continent; and as this engagement not only offered some present advantages, but held out flattering hopes of his future advancement in life, not inconsistent with their original intentions, his friends consented to the proposal, and permitted him to leave Scotland. Of this singular expedition, and of his subsequent history during several years, Mr. Buchanan long afterwards gave several distinct but consistent narratives, from which the following account is extracted. After briefly mentioning the circumstances which have been previously stated respecting his education and studies, and the scheme which he had devised for effecting his departure from his native country and friends, and his intended travels upon the continent, Mr. Buchanan suggests the obvious question, how he was to accomplish such a plan, destitute as he was of pecuniary resources. To this he replies, that the greater his difficulties were, the more romantic would his tour appear; and then proceeds as follows.

"I had the example of the celebrated Dr. Gold-
"smith before me, who travelled through Europe
"on foot, and supported himself by playing on
"his flute. I could play a little on the violin,
"and on this I relied for occasional support dur-
"ing my long and various travels.

"In August 1787, having put on plain clothes,

" becoming my apparent situation, I left Edin-
" burgh on foot with the intention of travelling to
" London, and thence to the continent: that very
" violin which I now have, and the case which
" contains it, I had under my arm, and thus I
" travelled onward. After I had proceeded some
" days on my journey, and had arrived at a part
" of the country where I thought I could not be
" known, I called at gentlemen's houses, and farm-
" houses, where I was in general kindly lodged.
" They were very well pleased with my playing
" reels to them, (for I played them better than I
" can now,) and I sometimes received five shil-
" lings, sometimes half a crown, and sometimes
" nothing but my dinner. Wherever I went,
" people seemed to be struck a little by my ap-
" pearance, particularly if they entered into con-
" versation with me. They were often very in-
" quisitive, and I was sometimes at a loss what to
" say. I professed to be a musician travelling
" through the country for his subsistence: but
" this appeared very strange to some, and they
" wished to know where I obtained my learning;
" for sometimes pride, and sometimes accident
" would call forth expressions, in the course of con-
" versation, which excited their surprise. I was
" often invited to stay for some time at a particu-
" lar place; but this I was afraid of, lest I might
" be discovered. It was near a month, I believe,
" before I arrived on the borders of England, and

"in that time many singular occurrences befel "me. I once or twice met persons whom I had "known, and narrowly escaped discovery. Some- "times I had nothing to eat, and had no where to "rest at night; but, notwithstanding, I kept stea- "dy to my purpose, and pursued my journey. "Before, however, I reached the borders of Eng- "land, I would gladly have returned; but I could "not: the die was cast; my pride would have im- "pelled me to suffer death, I think, rather than to "have exposed my folly; and I pressed forward.

"When I arrived at Newcastle, I felt tired of "my long journey, and found that it was in- "deed hard to live on the benevolence of others: "I therefore resolved to proceed to London by "water; for I did not want to travel in my own "country, but on the continent.

"I accordingly embarked in a collier at North "Shields, and sailed for London. On the third "night of the voyage we were in danger of being "cast away, during a gale of wind; and then, for "the first time, I began to reflect seriously on my "situation."

During the violence of the storm, as he afterwards acknowledged to a friend, Mr. Buchanan felt as if the judgment of God, as in the case of Jonah, was overtaking him; but, unlike the repenting Prophet, no sooner had the tempest of the elements subsided, than the agitation of his mind also passed away. He arrived safely in London

on the second of September: "but by this time," he continues, in one of the letters referred to, "my spirits were nearly exhausted by distress and "poverty. I now relinquished every idea of go- "ing abroad. I saw such a visionary scheme in "its true light, and resolved, if possible, to pro- "cure some situation, as an usher or clerk, or any "employment, whereby I might derive a subsist- "ence: but I was unsuccessful. I lived some "time, in obscure lodgings, by selling my clothes "and books; for I did not attempt to obtain any "assistance by my skill in music, lest I should be "discovered by some persons who might know "me or my family. I was in a short time re- "duced to the lowest extreme of wretchedness "and want. Alas! I had not sometimes bread to "eat. Little did my mother think, when she "dreamt, that she saw her son fatigued with his "wanderings, and oppressed with a load of woe, "glad to lie down, and sleep away his cares on a "little straw, that her dream was so near the "truth! What a reverse of fortune was this! A "few months before, I lived in splendour and hap- "piness! But even in this extremity of misery "my eyes were not opened. I saw indeed my "folly, but I saw not my sin: my pride even then "was unsubdued, and I was constantly anticipat- "ing scenes of future grandeur, and indulging "myself in the pleasures of the imagination.

"After I had worn out many months in this

"misery, observing one day an advertisement in "a newspaper, for a 'clerk to an attorney,' I offer- "ed myself, and was accepted. I was much "liked, and soon made friends. I then obtained "a better situation with another gentleman in the "law, and, lastly, engaged with a solicitor of re- "spectable character and connections in the city, "with whom I remained nearly three years. Dur- "ing all this time I had sufficient allowance to ap- "pear as a gentleman; my desire for going abroad "gradually abated, and I began to think that I "should make the law my profession for life. "But during a great part of this time I corre- "sponded with my friends in Scotland, as from "abroad, writing very rarely, but always giving "my mother pleasing accounts of my health and "situation."

Notwithstanding the preceding brief observation, that his allowance from his employers enabled him to make a genteel appearance, there are various intimations, in a memorandum book kept by Mr. Buchanan during a part of this period, that he was frequently a sufferer from the pressure of poverty: nor is this to be wondered at, when it is known, that the utmost salary which he received amounted only to forty pounds per annum. Accordingly, it appears, that he was sometimes under the necessity of pledging articles of clothing, and in one instance his watch, for the purpose of procuring a little ready money; and even this painful

expedient did not always afford him such a supply as to prevent him from occasionally recording, that he had been obliged to go without a breakfast or a supper; and once, that he had neither breakfasted nor dined. It must, however, be acknowledged, that while this humble cash account is chiefly made up of his expenditure upon the necessaries of life, Mr. Buchanan seems to have wasted not a little of his scanty allowance on public amusements; amongst which the theatre frequently occurs, and sometimes debating societies.

From one of the brief memoranda from which the preceding circumstances are derived, and which are chiefly written in Latin, it appears that Mr. Buchanan's father died on the 24th of August 1788, precisely a twelvemonth after his own departure from Scotland. This event was probably communicated to him by his excellent mother, and must, it may be reasonably supposed, have awakened some peculiarly distressing feelings in the mind of her absent son; conscious as he must have been of the deception which he was practising upon their unsuspecting confidence. No symptom, however, of the ingenuous shame, which, it may be hoped, he could not but occasionally feel for such misconduct, is apparent in his diary. He merely mentions, that his widowed parent had written to him in the spring of 1789, upon the mournful subject of a monument to his late father: to which he replied by a letter, dated the 12th of May, *from*

Florence, which he dispatched on the 25th following. A subsequent entry notices his disappointment in not again hearing from his mother, whom, amidst all his wanderings from the path of integrity and virtue, he evidently regarded with unfeigned reverence and affection; while another states the arrival of an answer from her to a recent letter of enquiry from himself, which, either from the favourable account of his parent's welfare, or its salutary influence upon his own mind, appears to have afforded him much pleasure.

It cannot, however, be a matter of surprise to any one, who considers the imprudent manner in which Mr. Buchanan had left his native country, the deceit which he was practising upon his friends, the faint prospect which he could reasonably entertain of any considerable success in the world, and, above all, the pious education which he had received, to find, that the memoranda in question exhibit frequent marks of his inward perplexity and unhappiness. Thus, on the 10th of May 1789, he records, in Latin, with an emphasis of expression which evidently proves the depth and sincerity of the feelings with which he wrote; "I "have lived, I know not how, in a state of forgetful-"ness, or mental intoxication, to this day!" And on the 15th of July following, he briefly extends the same painful confession to that time. Within three days after the first of these dates, Mr. Buchanan was seized with a severe attack of fever,

during which, he observes, that he had experienced, as might very naturally be expected, most uncomfortable reflections on his present situation. These, however, appear to have made no deep or lasting impression upon him, but, as in too many similar instances, to have vanished with the temporary alarm which occasioned them. Accordingly he soon afterwards states, that he had on that morning written part of a letter to his mother, telling her, with the careless levity which in irreligious and impenitent minds returns, when relieved from the immediate fear of punishment, that he had altered his "plan of death and misfortune, to "that of fortune and festivity."

He laments also, that on his recovery he had broken some salutary resolutions which he had made during his illness, and adds, with that fretful but impotent violence which characterizes those who are irritated rather than humbled by the consciousness of their weakness, and are ignorant of its only effectual remedy, "I *swear* I'll do so no "more. O! that I knew how to persevere in good "resolutions, as well as to make them! This has "been my failing from my infancy." Who has not been compelled to make the same humiliating reflection, until acquainted with Him of whom the subject of these Memoirs was as yet practically ignorant? without whom we can do nothing, but by whose gracious assistance the Christian can do all things!

Among the various notices of his feelings and engagements, which occur in these memoranda, there are several, which prove that, amidst the incessant labour of an employment, which occupied nearly twelve hours of each day, Mr. Buchanan occasionally contrived to devote a part of his scanty leisure to literary pursuits. Unhappily, he was at this period so little under the influence of religion, that the Sabbath was too often spent in the study of Virgil and Horace; though at other times his reading on that sacred day appears to have been of a graver nature. But the later hours of his evenings, which were not dedicated to amusement, seem to have been laudably employed in storing his mind with classical and general knowledge, and occasionally in improving his memory by artificial rules and practice.

Though the irreligious state, in which Mr. Buchanan was at this time living, led him too generally to neglect public worship, his early habits still induced him sometimes to enter the house of God. Upon one of these occasions he appears to have been much struck with the conduct of a young friend, who was so deeply alarmed while the preacher was displaying the terrors of the Lord in the future punishment of the wicked, that he rose up, leaving his hat behind him, and walked out of the church. It is understood that Mr. Buchanan considered this person as having been afterwards made spiritually useful to him.

Two short notes in the summer of the year 1789 indicate, that there were, even at that period, seasons in which he thought much and seriously upon his own state, and upon religious subjects; during which his reflections were sometimes gloomy and desponding, and resembling "the sighing of "the prisoner" for deliverance; and at others cheered by a faint and distant hope of one day enjoying, through the infinite grace of God, the comforts of religion.

In the following year some traces of pious feeling occur, in the brief journal from which the preceding circumstances are extracted. He notices a religious conversation with a friend, and adds, that he had in consequence thought seriously of a reformation. He mentions emphatically a season of private prayer, and his intention of purchasing a new Bible, when he could afford it; and while he confesses on one occasion, with evident regret, his disinclination to religion, and alleges as one of the immediate causes, or symptoms, of this evil, the indulgence of morning slumbers, he observes, on another, that he had declined the invitation of a friend to a visit in the country on the following Sunday, upon religious principle, though he did not at the moment distinctly avow it. All these are circumstances indicative of a mind awaking from the deadly sleep of sin to the life of righteousness, and introductory to that important

change of sentiment and conduct which was now approaching.

It is possible, indeed, that some may be at a loss to understand the meaning of this language, or to conceive the necessity of any other alteration in the religious character of Mr. Buchanan, than the correction of a few venial errors and trifling irregularities, or the supply of certain obvious omissions in his conduct. The determination of this question must undoubtedly depend upon the general views of those who consider it. In proportion as the standard of practical religion is either elevated or depressed, will be the judgment of every one as to the actual state, at this period of his life, of the subject of these Memoirs. If slight views are entertained of the evil of sin, of the guilt, misery, and danger of a sensual and worldly life, and of the nature and extent of Christian faith and holiness, the moral and religious deficiencies of Mr. Buchanan will certainly appear trivial and unimportant. But if, as the Scriptures unequivocally assert, to live in the habitual neglect of Almighty God, though a formal acknowledgment of his being and attributes may be professed, is virtual impiety; to avow the name of Christian, but to refuse the homage of the heart to Jesus Christ as a Saviour, is real unbelief; and occasionally to indulge in wilful sin, though the external manners may be decent and correct, is prac-

tical ungodliness; then was it evidently necessary, that a great and radical change should be effected in Mr. Buchanan's dispositions and conduct; then was it essential to his present and future happiness, that he should "repent and believe the Gos-" pel."

That this was the conviction of Mr. Buchanan himself, unquestionably the most competent judge of this interesting subject, plainly appears from his own declarations in the letters from which some preceding extracts have been made. "Since " my coming to London," he observes, "until " June last, I led a very dissipated, irreligious life. " Some gross sins I avoided; but pride was in my " heart; I profaned the Lord's day without re-" straint, and never thought of any religious duty. " Thus I lived till within these few months; ex-" actly three years since my voluntary banish-" ment from my native country; three tedious " years! and for any thing I could have done my-" self, I might have remained in the same state " for thirty years longer. But the period was " now arrived, when the mercy of God, which had " always accompanied me, was to be manifested in " a singular manner. I had a very strong sense " of religion when I was about the age of four-" teen; and I used often to reflect on that period: " but I had not, I believe, the least idea of the na-" ture of the Gospel. It was in the year 1790 " that my heart was first effectually impressed, in

" consequence of an acquaintance with a religious " young man."

Of the person thus briefly mentioned, and of the important effects which resulted from one remarkable meeting with him, the following is a more distinct and detailed account.

" In the month of June last," observes Mr. Buchanan, writing in February 1791, " on a Sunday " evening, a gentleman of my acquaintance called " upon me. I knew him to be a serious young " man, and out of complaisance to him I gave the " conversation a religious turn. Among other " things, I asked him, whether he believed that " there was such a thing as divine grace; whether " or not it was a fiction imposed by grave and au- " stere persons from their own fancies. He took " occasion from this enquiry to enlarge much " upon the subject; he spoke with zeal and earn- " estness, and chiefly in Scripture language, and " concluded with a very affecting address to the " conscience and the heart. I had not the least " desire, that I recollect, of being benefited by " this conversation; but while he spoke, I listened " to him with earnestness; and before I was aware, " a most powerful impression was made upon my " mind, and I conceived the instant resolution of " reforming my life. On that evening I had an " engagement which I could not now approve: " notwithstanding what had passed, however, I " resolved to go; but as I went along, and had

" time to reflect on what I had heard, I half wish-
" ed that it might not be kept. It turned out as
" I desired: I hurried home, and locked myself
" up in my chamber; I fell on my knees, and en-
" deavoured to pray; but I could not. I tried
" again, but I was not able; I thought it was an
" insult to God for *me* to pray; I reflected on my
" past sins with horror, and spent the night I
" know not how. The next day my fears wore
" off a little, but they soon returned. I anxiously
" awaited the arrival of Sunday; but when it
" came, I found no relief. After some time, I
" communicated my situation to my religious
" friend: he prayed with me, and next Sunday I
" went with him to hear an eminent minister.
" This was a great relief to me; I thought I had
" found a physician: but, alas! though I prayed
" often every day, and often at night, listless-
" ness and languor seized me. Sometimes hope,
" sometimes fear presented itself, and I became
" very uncomfortable. Going one morning to a
" bath, I found on a shelf Doddridge's Rise and
" Progress of Religion in the Soul. This book I
" thought just suited me. I accordingly read it
" with deep attention, and prayed over it. I next
" procured Alleine's Alarm to the Unconverted,
" and dwelt on it for some time. My religious
" friend then gave me Boston's Fourfold State.
" This I read carefully, and I hope it did me some
" good. I now secluded myself entirely from my

" companions on Sunday; and during the week, " the moment business was done, I went home to " my studies; and have since wholly withdrawn " myself from pleasure and amusement. In this " manner have I passed the seven last months, " continually praying for a new heart, and a more " perfect discovery of my sins. Sometimes I think " I am advancing a little, at others I fear I am far- " ther from heaven than ever. O the prevalence of " habit! It is not without reason that it has been " sometimes called a second nature. Nothing " but the hand of the Almighty who created me " can change my heart.

" About two months ago I wrote my mother " some particulars of my state, and requested her " prayers, for she is a pious woman. In her " answer, written by my sister, is the follow- " ing passage; 'My mother has heard much of " Mr. Newton, Rector of St. Mary Woolnoth, " London, and wishes that you would cultivate " an acquaintance with him, if it is in your " power.' "

It was, in fact, to this venerable man, that the letter, from which these as well as some preceding extracts have been made, was addressed. Nor must the occasion be omitted of paying a passing tribute of respect to the memory of that eminently pious and useful minister of Jesus Christ. The chosen and highly valued friend of Cowper could not indeed have been a common or uninteresting

Front View of the Church of St Augustin.

From an Original Drawing in the Possession of Mr Buchanan.

Published According to the Act of Parliament [illegible]

character. He was, in truth, far otherwise. However a world, incapable of appreciating spiritual excellence, may be disposed to treat his faith as a delusion, and his character as enthusiastic, the history of Mr. Newton will convince the candid enquirer, that the Gospel is still "the power of "God" to the conversion and salvation even of the chief of sinners; while the unblemished purity, the active benevolence, the exemplary fidelity, and the undeviating consistency of a course of more than forty years, sufficiently illustrate the holy and practical tendency of the doctrines which he had embraced; and prove that the grace which had brought peace to his conscience, and hope to his soul, had at the same time effectually taught him "to live soberly, righteously, and godly in "the world."

The lively and substantial interest which Mr. Newton took in the situation and welfare of Mr. Buchanan, is one amongst many other instances of the Christian kindness which habitually warmed his heart. The person who was thus addressing him was at that time an utter stranger. After mentioning, therefore, some of the particulars respecting his family, and his early history, which have been already stated, Mr. Buchanan thus proceeds.

"On the receipt of my mother's letter, I imme-"diately reflected that I had heard there was a "crowded audience at a church in Lombard Street.

"Thither I accordingly went the next Sunday "evening; and when you spoke, I thought I heard "the words of eternal life: I listened with avidi- "ty, and wished that you had preached till mid- "night." Mr. Buchanan laments, however, that this pleasing impression was too soon effaced; and that, although he constantly attended Mr. Newton's sermons with raised expectations and sanguine hopes that he should one day be relieved from the burthen which then oppressed his mind, he had hitherto been disappointed. "But," he adds, with genuine humility, "I have now learn- "ed how unreasonable was such an early expec- "tation: I have been taught to *wait patiently* "upon God, who waited so long for *me*."

"You say," he continues, "many things that "touch my heart deeply, and I trust your mini- "stry has been in some degree blessed to me: but "your subjects are generally addressed to those "who are already established in the faith, or to "those who have not sought God at all. Will "you then drop one word to me? If there is any "comfort in the word of life for such as I am, O "shed a little of it on my heart. And yet I am "sensible that I am not prepared to receive that "comfort. My sins do not affect me as I wish. "All that I can speak of is a strong desire to be "converted to my God. O sir, what shall I do to "inherit eternal life? I see clearly that I cannot "be happy in any degree, even in this life, until I

"make my peace with God: but how shall I "make that peace? If the world were my inherit- "ance, I would sell it, to purchase that pearl of "great price.

"How I weep when I read of the prodigal "son as described by our Lord! I would walk "many miles to hear a sermon from the 12th and "13th verses of the thirty-third chapter of the se- "cond book of Chronicles[a]."

After apologizing for thus intruding upon one to whose attention he had no personal claim, Mr. Buchanan concludes as follows.

"My heart is overburthened with grief, and "greatly does it distress me, that I must impart "my sorrows to him who has so much himself to "bear[b]. My frequent prayer to God is, that he "would grant you strong consolation. To-mor- "row is the day you have appointed for a sermon "to young people. Will you remember *me*, and "speak some suitable word, that by the aid of the "blessed Spirit may reach my heart? Whatever "becomes of me, or of my labours, I pray God "that *you* may prove successful in your mini-

[a] The following are the affecting verses alluded to by Mr. Buchanan: "And when he was in affliction, he besought the "Lord his God, and humbled himself greatly before the God of "his fathers, and prayed unto him: and he was entreated of "him, and heard his supplication."

[b] Mr. Newton was at this time suffering under one of the severest domestic calamities.

" stry, and that *your* labours may be abundantly " blessed."

The preceding letter was addressed to Mr. Newton anonymously; but so simply, yet so forcibly does it describe the state of a penitent, awakened to a just apprehension of his sin and folly, and earnestly desiring relief, that it could not fail to excite in the mind of a man of so much Christian benevolence, a degree of lively sympathy with the feelings, and of interest in the welfare, of the writer. His letter, however, being not only without any signature, but without any reference to the place of his residence, the only method which occurred to Mr. Newton of conveying any reply to him was, by giving notice in his church, that if the person who had written to him anonymously on such a day were present, and would call upon him, he should be happy to converse with him on the subject of his communication. This intimation Mr. Newton accordingly gave, and an early interview in consequence took place between them.

" I called on him," says Mr. Buchanan, in a letter to his mother, " on the Tuesday following, and " experienced such a happy hour as I ought not " to forget. If he had been my father, he could " not have expressed more solicitude for my wel- " fare.

" Mr. Newton encouraged me much. He put " into my hands the narrative of his life, and some " of his letters; begged my careful perusal of them

" before I saw him again, and gave me a general " invitation to breakfast with him when and as " often as I could."

Of the meeting immediately subsequent to this first interview no account has been preserved. That it was mutually pleasing and satisfactory, is evident from the intercourse which afterwards took place between them, and which was ultimately productive of such important consequences.

" I cultivated," says Mr. Buchanan, " a close " acquaintance with Mr. Newton, and he soon " professed a great regard for me."

The grand subject, which would of course immediately occupy the attention of both, was the reality and the completion of the recent change in the moral and religious character of Mr. Buchanan. Though the public and private instructions of Mr. Newton would, from his well known views of Christian doctrine, incline him to exhibit to the awakened and trembling penitent the free and full forgiveness of the Gospel, he would doubtless urge with equal solemnity and earnestness the necessity of ascertaining the sincerity of his repentance, the genuineness of his faith, and the stability of his resolutions of obedience to the divine precepts. That such was the general tenor of the counsel which was imparted upon these occasions, plainly appears from several succeeding letters of Mr. Buchanan; and though it is to be lamented that those of his pious correspondent to which he refers

are not now to be found, it is evident, from various traces of their contents, that they were admirably calculated to relieve the distress, to remove the difficulties, and to direct the conduct of his new disciple.

Thus in the venerable person to whom the providence of God had introduced him, Mr. Buchanan found an enlightened and experienced guide, a wise and faithful counsellor, and at length a steady and affectionate friend; while the latter discovered in the stranger who had been so remarkably made known to him, one who displayed talents and dispositions which appeared to him capable of being beneficially employed in the service of their common Lord and Master.

Before we proceed, however, with the narrative of their future intercourse, it may not be unnecessary to offer a few observations respecting the change in the religious and moral dispositions of Mr. Buchanan, which has been thus particularly described, for the purpose of obviating some probable objections and misapprehensions upon this subject.

It is possible, on the one hand, that some may perceive in Mr. Buchanan's ingenuous statement, little more than an example of that sudden and enthusiastic conversion, which it is so much the custom to ridicule and to decry; while, on the other, an equally numerous class of readers may be inclined to think that the circumstances thus re-

lated are easily to be accounted for, and little to be regarded. The one, in short, may be disposed to treat the whole as visionary and delusive; the other, as weak and unimportant.

In reply to the former of these objections, it may be observed, that, even admitting the change in question to have been sudden, it does not necessarily follow that it was enthusiastic and visionary. "I do not in the smallest degree," says a peculiarly calm and cautious writer[a], "mean to undervalue, "or speak lightly of such changes, whenever, or in "whomsoever they take place; nor to deny that "they may be sudden, yet lasting: nay, I am ra- "ther inclined to think that it is in this manner "that they frequently do take place." But in the present case, sudden as that impression appears to have been, which was the turning point in the mind of Mr. Buchanan between a life of sin and of religion, between the world and God, it was neither the first nor the last which he experienced; but one of many previous convictions, which had been comparatively ineffectual, and of many subsequent influences, which issued in the real conversion of his heart to God, and which continued through his future course to establish and edify him in Christian faith and holiness. The substantial effects which followed sufficiently rescue the impressions which have been described from the

[a] Dr. Paley, Sermons, p. 123.

imputation of enthusiasm, and vindicate their claim to a more legitimate and divine origin.

If the spiritual change, however, which has been thus explained, is acknowledged by some to have been devoid of any thing delusive or visionary, it may still perhaps be considered by others as neither extraordinary nor important. The religious education of Mr. Buchanan, it may be alleged, might naturally have been expected to lead at some period of his life to such a result; and the change in his character and conduct was only such as a regard to truth and propriety absolutely required.

The early associations and habits of Mr. Buchanan undoubtedly favoured the hope that he would eventually become a real Christian: but their very inefficacy in restraining him during several years from a course of insincerity, vanity, and sin, is alone sufficient to prove that nothing short of that divine influence, to which he ascribed his conversion, could at once have convinced his understanding, and changed and purified his heart. With respect to the extent and importance of this change, it must not be estimated solely by the reformation of his external conduct, striking and decisive as it was: merely moral or prudential considerations might, perhaps, have been sufficiently powerful to have produced such an improvement. But how many, who eithernever deviated into what is grossly immoral, or whom infe-

rior motives may have reclaimed from such a course, are, nevertheless, unconscious of the spirituality of that divine law, which reaches to the thoughts and intents of the heart, and consequently of those innumerable transgressions of its pure and extensive demands, and of that inward corruption and weakness, which lead the awakened mind to the deepest humiliation and repentance, and prepare it to embrace with lively gratitude the forgiveness and grace of the Gospel! How many also, who are exemplary, perhaps, in social and relative duties, are yet destitute of any thing which can be justly called the love of God, and cannot be said to be actuated by any specific and prevailing desire of pleasing him, or of living to his glory!

It is, however, from considerations and comparisons such as these, that the nature and importance of the change which took place at this period in the character of Mr. Buchanan must be determined. It was initial, indeed, but it was radical; it was imperfect in degree, but universal as to its objects and influence. It not only redeemed him from a sinful and worldly course, but gradually introduced him to a state of "righteousness, and peace, and "joy in the Holy Ghost." It rendered him, in short, "a new creature." He felt the powerful influence of the love of Christ; and cordially acquiescing in the unanswerable reasoning of the great Apostle, "that if one died for all, then were all

" dead[a]," he resolved no longer to live unto himself, " but unto Him that died for him, and rose " again."

Such was the change, which by the effectual grace of God was produced in the subject of these Memoirs; and such will be found to have been its practical results in his subsequent life and conduct. To the development, therefore, of these, as affording its most satisfactory vindication and illustration, let us next proceed.

[a] 2 Cor. v. 14—16.

CHAP. II.

ABOUT a fortnight after the date of his first letter, Mr. Buchanan again wrote to Mr. Newton, for the purpose of communicating to him a strong inclination, which he had lately felt, to revert to the profession for which he was originally designed.

"Yesterday morning," he observes, "I went to "hear Dr. S. Near the conclusion of the service, "I was insensibly led to admire this passage of the "prophet Isaiah, 'How beautiful are the feet of "them that preach the Gospel of peace!' It occur-"red to me, that that enviable office was once de-"signed for *me;* that I was called to the ministry, "as it were, from my infancy. For my pious "grandfather chose me from among my mother's "children to live with himself. He adopted me "as his own child, and took great pleasure in "forming my young mind to the love of God. "He warmly encouraged my parents' design of "bringing me up to the ministry. I particularly "recollect the last memorable occasion of my see-"ing this good grandfather. The first season of "my being at college, I paid him a visit. He lived "but five miles from Glasgow. After asking me "some particulars relating to my studies, he put "the following question to me; 'What end I had

" in view in becoming a minister of the Gospel?'
" I hesitated a moment, thinking, I suppose, of
" some temporal blessing. But he put an answer
" into my mouth. ' With a view, no doubt,' said
" he, ' to the glory of God.' I recollect no other
" particular of the conversation but this. It made
" a strong impression on my mind, and even often
" recurred to my thoughts in the midst of my un-
" happy years; and lastly I thought of my present
" profession and prospect in life. It suddenly came
" into my mind, that I might yet be a preacher of
" the Gospel. I began to consider the obstacles
" that had hitherto deterred me from attempting
" it; but they appeared to have vanished.

" These things passed rapidly through my mind.
" I wondered that I had not thought of them be-
" fore. Your suggestion occurred to me, and I
" seemed clearly to perceive the hand of Provi-
" dence in my not having been articled to the law.
" I now beheld it as an unkindly and unprofitable
" study, a profession I never cordially liked, and
" was thankful that I might shake it off when I
" pleased. These reflections filled me with delight,
" and as I walked home, the sensation increased;
" so that by the time I entered my chamber, my
" spirits were overpowered, and I fell on my knees
" before God, and wept. What shall I say to these
" things? At first I feared this change of sentiment
" might be some idle whim that would soon vanish.
" But when I began to deliberate calmly, reason

" pleaded that the plan was possible; and the wis-
" dom and power of God, and my love to him,
" pleaded that it was probable. I thought that I,
" who had experienced so much of the divine
" mercy, was peculiarly engaged to declare it to
" others. After fervent prayer, I endeavoured to
" commit myself and my services into the hands
" of Him who alone is able to direct me.

" This day I still cherish the idea with delight.
" But I am much discouraged when I reflect on
" my weak abilities, my slender knowledge, my
" defective expression, and my advanced age. I
" am now four and twenty; and if I prosecute this
" new desire, I must return to the studies of four-
" teen."

At the close of this letter, Mr. Buchanan expresses the lively interest with which he had read Mr. Newton's Narrative of his own life. " I am " the person," he says, " out of ten thousand, who " can read it aright; for I can read it with self- " application. What a balm to a wounded con- " science are your healing leaves! To-day I have " felt a tranquillity of mind to which I have been " long a stranger. I trust this peace has a right " foundation."

It appears that upon an early interview with Mr. Newton, in consequence of the preceding letter, he warmly approved the rising disposition of his young friend to change his profession, and to devote himself to the ministry of the Gospel.

" He received me," says Mr. Buchanan, " with " open arms, and in his family worship remembered " me in a very affecting manner, and prayed for " the divine direction in his counsels to me. We " then passed a considerable time together. He " observed, that this was a remarkable season with " me; but that I must leave every thing with God; " that I must use the means which he had ap- " pointed for those who aspire to his service; that " I must devote the principal part of my leisure " hours to meditation and prayer, and the remain- " der to the study of the languages; that I must " persevere in this course for a considerable time; " and then, if it pleased God, he would open a door " to me. In the mean time," added Mr. Newton, " I would advise you to acquaint your mother with " every circumstance of your situation, and to re- " quest, in the first instance, her advice and appro- " bation."

To this suggestion Mr. Buchanan yielded without hesitation; and employed a great part of several nights in communicating to his affectionate parent an ingenuous narrative of his proceedings from the period of his departure from Scotland to the present time. At the close of this varied history, in which he strongly condemns himself for his past misconduct, he thus expresses himself.

" And now, my dear mother, how are you af- " fected by this account? Is your heart ready to " welcome the return of your long lost son, or does

" it reject with just indignation so much unworthi-
" ness? Whatever may be your emotions, I pray
" God, who has been so gracious to *me*, to bless
" this dispensation to *you*. The veil which was
" between us is at length rent, and I am in peace;
" for believe me I have not till now enjoyed a day
" of peace since I left my father's house. I once
" thought I would rather suffer torture than be-
" tray my secret; but my 'sinews of iron' are be-
" come like those of a child. Nothing less than
" what I have suffered could have softened so hard
" a heart as mine; and not even that, unless ac-
" companied by the power of God."

Mr. Buchanan had no sooner made this disclosure to his excellent mother, than he communicated the result to Mr. Newton in a letter, which closes in the following terms.

" My desires of returning to my first pursuit,
" the ministry, still continue, and I think increase.
" Blackstone says somewhere, that to have a com-
" petent knowledge of the law requires 'the lucu-
" brations of twenty years.' I once had the low
" ambition of being such a lawyer. But I am now
" so impressed with the dignity and importance of
" the office of the ministry, that I would with plea-
" sure sit down to-morrow, and devote, not the
" lucubrations of twenty years alone, but all my life
" to it. But, alas! my present situation militates
" much against my wishes. O that He, who has led
" me thus far, would graciously direct my steps!"

During the three months which followed the date of this letter, Mr. Buchanan continued his employment in the law; diligently and devoutly cultivating the spirit of real religion, and anxiously revolving in his mind the practicability of accomplishing his wishes respecting the change of his profession. In the month of July, however, he addressed another letter to Mr. Newton, who was then absent from London, in which he laments, with much humility and feeling, the painful discoveries which he had been making in self-knowledge, and the slowness of his progress in his Christian course. "I have but sipped," he modestly observes, "at Salem's spring—*Nec fonte "labra prolui.*" He then informs his kind correspondent and friend, that his late letters from Scotland had afforded him much comfort. "My "mother," he says, "writes thus.

"——The hint you gave me in your last of your "probably joining the Church of England, caused "me at first some uneasiness. I hope you will for- "give this. I find now that the difference between "the two churches consists in discipline only, not "in doctrine. I am therefore easy in mind, which- "ever way the providence of God may see fit "to guide you. I am happy that you consulted "your Bible, and sought the Lord's direction upon "this occasion. If you cast your burden upon "him, he will direct you aright. Since you were "a boy, it was impressed upon my mind that some

" time or other you would be a good man. I own " of late years I was beginning to lose my hope, " particularly on the supposition of your going " abroad. I thought with myself, this is not God's " usual way of bringing sinners to himself. But " the word of consolation often came in remem- " brance, that ' God is a God afar off.' O how " merciful has he been to you, and how merciful " to us, in concealing your miserable situation till " grace brought it to light! I do believe the disco- " very a year ago would——but these recollec- " tions are painful; therefore I forbear. What " comforting letters have you sent us! Could " a thousand pounds a year have afforded an " equal consolation? Impossible. It might indeed " have tied us down faster to the earth, but it could " not have set our hearts upon the unsearchable " riches that are in Christ Jesus. Your friends in " Glasgow are rejoicing with us; some of them " saying, ' Had the good old people (meaning his " grandfather and mother) been alive, how would " this have revived them!' Among your grand- " father's papers, I find the inclosed letter written " by Mr. Maculloch to him in a time of distress, " when the sins of his youth oppressed him. Read " it with care, and may God grant a blessing in the " perusal."

It was surely with good reason that Mr. Buchanan added, " It is not the smallest of my com-

"forts, that I have such a mother as this;" who, though evidently grieved at his past misconduct, was, as he afterwards expressed it, "overwhelmed "with joy, that her son, who was lost, had been "found."

It appears by the subsequent part of this letter, that Mr. Buchanan had a short time before been introduced by the kindness of his friend to the notice of a gentleman, to whose munificent patronage he was afterwards indebted for the means of accomplishing the prevailing desire of his heart, in entering upon the ministry of the Gospel in the Church of England. This was the late Mr. Henry Thornton; who, to talents of a superior order, and to various and extensive acquirements, devoted during a laborious and honourable course to the most important duties of public life, united a warm and enlightened attachment to genuine Christianity; which, while it formed the basis of his religious character, not only supplied the rule and the motives of his general conduct, but prompted him, in an especial manner, to support with calm and steady zeal, whatever a remarkably sound and vigorous understanding deemed calculated to promote the glory of God, and the present and future happiness of his fellow creatures. It was to this distinguished person that Mr. Buchanan, happily for himself and for others, was now made known and recommended. Mr. Newton had

been largely indebted to the friendship and patronage of the excellent father of this gentleman; and justly thought, that he could not render a more important service to his young friend, or one which might eventually be more useful to the world, than by introducing him to the son; who, with higher mental powers, inherited that enlarged and generous spirit of benevolence, which had associated, in almost every mind, the name of Thornton[a], with that of philanthropy and Christian charity.

The liberal education which Mr. Buchanan had already received, and his advanced age as a student, naturally led his friends to wish that it might be practicable to obtain ordination for him without so long a preparation as a residence at an English University for a degree would require. The Bishop, however, to whom an application was made for this purpose, discouraged any such plan, and it was accordingly abandoned. It was afterwards thought, that holy orders might be procured for Mr. Buchanan at an early period, on the condition of his going abroad; and Mr. Thornton desired him to consider, whether his health would allow him to accept the chaplaincy of the colony at Sierra Leone. To this proposal, after requesting Mr. Newton's advice, he signified his cordial assent; but, for reasons which do not appear, this design was also relinquished. For a short time,

[a] See Cowper's "Charity."

the mind of Mr. Buchanan seems to have been somewhat depressed by the failure of these attempts.

"Notwithstanding," he says, at the close of the letter last quoted, "your endeavours in my be-
"half, I have little expectation that you will
"succeed. Providence, I think, has a few more
"trials and difficulties for me to encounter, be-
"fore I am led into so pleasant a path; and I
"know that they are needful to make me more
"humble."

He felt, too, the absence of his paternal friend and guide, and looked around among his acquaintance for a companion, in vain. "I have but
"one serious friend," he observes, "and him I only
"see once in a week or fortnight. Next to the
"blessing of communion with God on earth, must
"surely be the society of his children. Yet I shall
"not complain, if I can enjoy the former privilege;
"for then, *Ille solus turba erit*."

Amidst these discouraging circumstances, however, Mr. Buchanan assures his venerable correspondent, that he was never so truly happy in his life, having been guided into "the way of
"peace," relying on the direction of divine Providence, and being animated "by 'the hope set
"before him.'"

But it was not long before the kindness of the generous patron to whom he had been introduced, opened to him a prospect which his most sanguine

expectations had never ventured to anticipate: instead of any further attempt to obtain ordination for him under his present circumstances, Mr. Thornton determined to send him to the University of Cambridge at his own expense; that he might thus enter the church with every possible advantage, and be prepared for a higher and more extensive sphere of usefulness than any for which he could otherwise be qualified. This resolution was scarcely less honourable to the character of Mr. Buchanan than to the liberality of his patron; whose discriminating judgment afforded no slight presumption in favour of any one to whom his protection was extended, and whose penetration was in the present instance amply justified by the event.

Early in the month of September, Mr. Buchanan communicated to his mother, and his friend Mr. Newton, who was still in the country, the joyful news of Mr. Thornton's munificent intention. He had been so much depressed by the failure of former plans, and the present offer so far exceeded any hopes which he had indulged, that he was at first almost tempted to think it a delusion; but on Mr. Thornton's assuring him personally of the reality of the proposal, which he appears to have originally made to him by letter, he received it with those mingled feelings of gratitude and humility, which were the surest pledges that

the benevolent exertions of his patron would not be made in vain.

"I was emancipated," he writes to Mr. Newton, "from the law a few days ago, and am now willing "to enter into the eternal bonds of the Gospel. I "have been endeavouring to arrange my studies in "some measure preparatory to my going to Cam- "bridge; but I find so much to do, that I know "not where to begin. I wish to devote my greatest "attention to the Bible, and am desirous of adopt- "ing some regular plan in studying it; but I cannot "please myself, and I am a perfect stranger to the "system which is usually followed. The Bible "appears to me like a confused heap of polished "stones prepared for a building, which must be "brought together, and each of them fitted to its "place, before the proportion and symmetry of "the temple appear. I would fain hope that the "foundation-stone is laid with me; but the rais- "ing of the superstructure appears an arduous "undertaking, and the pinnacle of the temple is "quite out of sight, even in idea. I conjectured "that probably the Articles and Creeds of the "Church contain the first principles of the oracles "of God; and on this presumption I have begun "to prove all the articles of my faith by Scripture. "Whether I am right in this mode of study, I "know not.

"I never felt myself in more need of divine di-

" rection than now. When I consider myself so " evidently called forth on the Lord's side, my " heart is faint; and I am apt to say, 'Who is sufficient for these things?' I find I am unable to " go through the important studies before me, unless I am led every step. At present it appears " to me, that my sole business at the University is " contained in one line of St. Paul, 'to be enriched with all utterance, and all knowledge;' or " in other words, 'to be eloquent, and mighty in " the Scriptures;' which are said to have been the " accomplishments of the preacher Apollos. But " I find that I must attend to various branches " of human learning, for which at present I have " no relish. Alas! Sir, if St. Paul had sent Timothy and Titus to college, they would have " complained to him of such a plan. But he " would perhaps have answered, as he does somewhere; 'Till I come, give attendance to reading'—'that ye may know how ye ought to answer every man.'"

The sentiment expressed in the latter part of the preceding extract will not appear extraordinary to those who consider the state of Mr. Buchanan's mind at this period, and the one great object which he had in view in accepting Mr. Thornton's offer of an University education. The same train of thought occurs in his next letter to Mr. Newton; and although he afterwards acquiesced upon principle in the usual course of University studies,

it may not be without its use to develop somewhat more fully his present dispositions and feelings.

"Permit me," he observes to his first excellent friend, "to thank you for your letter. It is a "mark of your regard, of which I am unworthy, "and has affixed a seal to the truth of your in- "terest in my welfare, which I hope will never be "broken. Like Hezekiah, I spread it before the "Lord, but with a different purpose; not to avert a "curse, but to improve a blessing. The words in "Hezekiah's letter were 'to reproach the living "God;' but the words in my letter were to assure "me that his name is *love*, that he is very gracious, "and that I should serve him with a cheerful heart. "I have prayed that I may be enabled to do so. "Your letter is a silent monitor, which I hope at "the University often to consult. It will, I trust, "serve as a counterpoise to the parade of worldly "wisdom, and teach me to reverse the motto of "the schools, *Ubi philosophus cessat, illic in-* "*cipit theologus*. Chrysostom was of your opi- "nion; he says, Ὅπου σοφία Θεοῦ, οὐκέτι χρεία ἀνθρω- "πίνης. I think so too; but I also think, that the "fault is not in the studies, but in the manner of "pursuing them. If a student could wed himself "to the Bible, and court the sciences merely as "handmaids to her, I think this would do very "well: but when we are seized by the *cacoethes* "*philosophandi*, and devote ourselves to what Lu- "ther calls the *idola carnalium studiorum*, our

" taste becomes vitiated. Since I received your " letter, I have seen something of this. I was " introduced yesterday to the acquaintance of a " clergyman's son, who has been two years at—— " college, Cambridge. His father, I understand, " sent him to that college, that he might be under " the care of religious tutors. From this account I " hoped to find him a suitable companion; but I " soon discovered that he had no inclination to " talk of divinity, or of any thing that bore rela- " tion to it. His whole conversation turned on " experimental philosophy and mathematics. I " have not seen a young man so mathematic-mad " in my life. During the whole evening I spent " with him, his head was (as Omicron expresses it) " continually wool-gathering after rhomboids and " parallelograms. He assures me, that if I do not " study mathematics very diligently, I shall have " no chance at the end of my course of obtain- " ing 'the honours.' I told him, that I had heard " college fame was very intoxicating; that perhaps " it might be prudent to sip gently of it; and that " as for myself, if I could pass my examination " with a mediocrity of applause, I should be con- " tent. He observed, that *seven* hours a day study- " ing mathematics would be sufficient for *that*.

" How much reason is there for that 'double " guard of prayer and close walking with God' " which you mention, in order that I may be " enabled to pass through this fire unhurt! It is

" happy for me that I am not under my own guid-
" ance. It seems it is necessary for me to be some-
" what ' learned in the wisdom of the Egyptians ;'
" but I trust it is, that I may be able to see and
" set forth ' the wisdom that is from above' in a
" more transcendent light.

" The method you propose for my studying the
" Bible approves itself much to my judgment, and
" I desire to follow it. I have begun it this day
" in a solemn manner. O that my ardour for
" contemplating the truths of Scripture may never
" abate !

" What you say of a daily retrospect of my past
" life is an instructive lesson. Is it possible that
" for forty years it should have been so with you ?
" I fear I shall come far short of this ; and yet
" how much reason have I to speak of the mercies
" of the Lord all the day long ? Is there any one
" of his children who is more indebted to him as
" the God of providence and of grace than I am ?
" Who can ' sing of mercy and of judgment' as I
" can, when I remember him from the land of my
" nativity, all the way by which I have been led ?
" How few are there who would believe that a
" man could be found capable of displaying so ex-
" traordinary an act of munificence as that with
" which Mr. Thornton is now honouring me ?
" Were I possessed of both the Indies, I could
" scarcely do more for myself than he is now doing.
" And how unworthy I am of all this ! When I

" think of these things, it is the grief of my heart
" that I cannot more admire and love that gracious
" Saviour, who has so highly favoured me. As yet,
" I have a very imperfect view of what I have passed
" through: but I trust these things will be shewn
" me, as I shall be able to bear them.

" Mr. Thornton intends that I shall go to
" Queen's college; chiefly, I believe, because he is
" acquainted with the President[a], and thinks that
" circumstance may be advantageous to me. I am
" happy to hear so favourable an account of Cam-
" bridge. It will be an encouragement for me to
" maintain my ground, when I see some around
" me who dare to be singular. It shall be my en-
" deavour to attend to your advice with respect to
" my conduct to my superiors. I shall often pray
" to be endued with a meek and quiet spirit; and
" endeavour implicitly to comply with every rule
" and every injunction in the University, for the
" Lord's sake."

[a] The very reverend and learned Dr. Milner, Dean of Carlisle.

CHAP. III.

SUCH were the views with which, in Michaelmas term 1791, Mr. Buchanan was admitted a member of Queen's college, Cambridge. "The day of "my leaving London," he observes in a letter to his brother, "was very solemn. It was on "Monday the 24th of October, exactly four years "and two months since my entering that city. "But with what a different spirit did I leave it, "compared with that with which I had entered "it! Had I seen at that time, in the book of Pro-"vidence, all that I was about to do and to suffer "in that city, I suppose I should hardly have "dared to approach it: but God wisely conceals "from us a knowledge of the future.

"On the morning and evening preceding my "leaving London, I was earnest in prayer for a "blessing on my intended journey and its conse-"quences. One request in particular was, that I "might be favoured with the acquaintance of "some pious companions in my studies. To this "prayer I had an early answer. A gentleman set "out with me from London in the same coach for "Cambridge. He studied two seasons at Glasgow, "as I did; then, like me, passed some years in vanity; "and now comes to the University to qualify him-"self for preaching Christ, as I hope I do. This

"singular similarity in our circumstances occa-
"sioned a happiness of which none but ourselves
"could partake."

With a modesty and regard to frugality which reflect upon him much credit, Mr. Buchanan was at first disposed to enter as a Sizar; but upon the representations of the tutors, and of the friends to whom he had been recommended, he determined on being admitted as a Pensioner. In a letter to Mr. Newton, written soon after his arrival at Cambridge, he very feelingly describes the perplexity which he had anticipated from the contrariety of the studies to which he was called, to the prevailing dispositions of his mind. Until he was actually at college he cherished the hope of being permitted to devote his chief attention to divinity, and to the mathematics only secondarily. But he found that the reverse was expected from him; and that the excellent friends, to whom his patron had introduced him, were quite as strenuous as his tutors in representing to him the necessity of complying with the established course of study in the University. Independently of the repugnance which Mr. Buchanan felt to this plan from the peculiarly serious frame of his mind at this period, he feared that by yielding to it he should disappoint the expectations of the friends who had sent him to Cambridge, and eventually frustrate the great object which he and they mutually had in view. The comparatively advanced age, too, at which he had

entered the University, would naturally tend to strengthen this apprehension, and to dispose him to dedicate his time exclusively to theological pursuits. The state of doubt and uneasiness produced by these circumstances affected both his spirits and his health; but after stating the reasonings of his Cambridge friends, and his own feelings and inclinations, he expressed to his respected correspondent his resolution to follow that course of conduct, which after mature deliberation should appear to him to be the path of duty.

In the case of students in general, entering at the usual period at either University with a view to holy orders, however religiously they may be disposed, there can be no doubt either as to the duty or the wisdom of devoting their chief attention to the prescribed studies of the place. A competent acquaintance with the learned languages, and with the stores of historical and ethical knowledge which they contain; the principles of sound reasoning, and the elements, at least, of general science, are essential to the formation of an enlightened and able theologian. The basis of such a character must, indeed, be deeply laid in an experimental acquaintance with real religion; and it were devoutly to be wished, that this were more generally considered as an indispensable qualification in every candidate for the ministry, and that more effectual encouragements and facilities were afforded in our Universities for its at-

tainment. But if to the spirit of piety be not added the advantages which are to be derived from the wise and temperate pursuit of human learning, there is great danger that religion itself will suffer in the hands of those who are thus unprepared to teach, to defend, and to adorn it. In the present instance, Mr. Buchanan was already possessed of such a share of learning as might have been sufficient to qualify him for the discharge of the ordinary duties of a Christian minister; but it was obviously desirable that this should be strengthened and enlarged by fresh accessions at the seat of science, to which the providence of God had so remarkably conducted him. Nor was it long before his judgment was convinced by the arguments of his friends, that the very honour of religion required his acquiescence in such a measure; and that, however the appointed studies of the University might appear to be foreign to the important purpose for which he had entered it, they would ultimately tend in the most effectual manner to promote it. Among those who concurred in this salutary advice was Mr. Newton himself; and to him Mr. Buchanan early in the following year announced his disposition to yield to their suggestions.

"I think," he observes, "that my way is clearer "than it was, and I hope soon to have little doubt "of my path of duty at college. Your letter help-"ed to pave the way for me. I have now taken

" up the study of the mathematics *ex animo*, that " is, from a persuasion that God wills it. And for " them I have made a sacrifice of some other studies " truly dear to me. I tried for a time to continue " them both, but I found it impossible; so that " now, that portion of the day which I have set " apart for divine things is extremely short, com- " pared with what I once thought it would be; " and yet I dare not tell some of my friends here " that it is so long."

It will readily be imagined, that Mr. Buchanan had various difficulties to encounter on commencing his academical course. He had indeed been received by the Vice-President, in the absence of Dr. Milner, and by the tutors, with much attention and kindness; but having been entirely unacquainted with the mathematics before his entrance at college, it was only by hard study that he could contrive to keep pace with the lectures. " I once " thought," he says, " that I should have been " obliged to acknowledge my inability, and to have " fallen behind, and was wishing for the last day of " term as eagerly as ever truant did for a holiday. " However I was enabled to keep my ground, " and my difficulties were never known, even to " my tutor. This vacation will give me room to " have some little beforehand; so that I hope to " pass with more ease and credit through the suc- " ceeding terms."

From the time of his coming to college, accord-

ing to the information of a contemporary friend, Mr. Buchanan was exceedingly regular and studious, keeping but little company, for the sake, he supposes, of economy both as to expense and time.

His situation, too, was at first peculiarly unpleasant, from finding scarcely a single companion, whose sentiments and habits were congenial with his own. His indisposition to general visits even rendered him the subject of much animadversion. But from this trial he was shortly relieved by the praise which he received from his tutor for a Latin theme, the composition of which, though he had written nothing in that language for some years, was pronounced to be superior to that of any other student. He was in consequence treated with much additional respect by his fellow collegians, was allowed to visit them upon his own terms, and even received several applications to assist them in their studies, which served as a stimulus to his own exertions.

No sooner, however, had Mr. Buchanan determined on the diligent pursuit of his academical studies, than the wakeful spirit of piety, by which he was animated, made him anxious to guard against the possible dangers to which such a plan might expose him. For this purpose he cultivated the acquaintance of the more serious students at different colleges; and at his solicitation they agreed to meet regularly for the purpose of reading the New Testament, and conversing practically upon

some chapter which had been selected. Their meetings were begun and ended with prayer. It is well known that such proceedings are regarded in our Universities, to say the least, with much jealousy, and are generally discouraged. Why meetings for religious improvement, when conducted as this at Cambridge appears by Mr. Buchanan's letters to his correspondents to have been, should be disapproved, more than debating, or other academical societies, for the purposes of conversation or even of festivity, it is not easy to discover. Young men, it is said, are incompetent to conduct with advantage discussions of a religious nature. But is their judgment at all better qualified to determine moral, or political questions; and is not the danger, whatever it may be, in the one case equal to that of the other? Both, it may be replied, are inexpedient. And if meetings of either kind are intended for the mere purpose of display, it is readily admitted, that the time consumed in them might be much more profitably employed. But in the case in question, the society met not so much for the purpose of discussion, as of raising a barrier against the undue influence of secular learning on the minds of those who were almost exclusively employed in its pursuit; and of cherishing that spirit of piety and devotion, the cultivation of which in themselves and others was to form the one great business of their lives. Meetings such as these may, indeed, and ever will be, objected to

by those who perceive greater danger in the warmth of zeal, than in the coldness of indifference: but it may be permitted to those who, like Mr. Buchanan, have experienced not only their safety but their benefit, to vindicate, if not, under the regulation of that judgment which is seldom altogether wanting in our academical students, and in submission to academic discipline, to recommend them.

In addition to the society which has been just mentioned, Mr. Buchanan was invited to spend an hour on Sunday evenings at the rooms of one excellent person, who has been distinguished during many years for his active and zealous support of religion in Cambridge, and to whom a numerous body of clerical and other students have been successively indebted, for the most important instruction and encouragement during their academical progress. Of the kindness of this gentleman, and of the benefit which he derived from his conversation and example, Mr. Buchanan wrote to more than one of his friends in terms of the highest respect and gratitude.

"These engagements," he says to one of them, "prove something of a counterbalance to the effects "of human learning, and preserve my mind from "being wholly absorbed in philosophy and meta-"physics. Besides," and the remark affords a striking proof of the sobriety as well as fervour of his piety, "I have the opportunity every morning

" and evening of attending chapel prayers, which " of itself I consider a great blessing."

Yet with all the encouragements with which he now began to be favoured, Mr. Buchanan expresses, at the close of the same letter, a deep, perhaps a melancholy, train of thought and feeling, which is not, however, uncommon with similar characters.

" I often meditate," he adds, " on the vanity of " life, and the insufficiency of the world to confer " happiness. Were I assured of my interest in " the Redeemer, I should long for my departure. " What is there to detain me here? I have no tie " to this world, no earthly possession, no person, " if I except my mother, for whose sake I desire " to live, no idol of any kind. What then should " induce me to linger here, groaning as I do daily " with sin, and combating a powerful spiritual " enemy? Nothing ought to urge me to stay, but " a desire to promote the glory of God among " men. But this desire is with me so weak at " present, as scarcely to deserve the name. It is " but a spark. This is my unhappiness. Yet the " goodness of God may in his own time fan it into " a flame."

Such was the resolution with which Mr. Buchanan engaged in the study of the mathematics, that at the close of his second term he found himself unequal to none in the lecture room. He had at the same time, though contrary to the usual cus-

tom, paid equal attention to the classical and logical lectures; but very reasonably doubted whether he should be able to continue the same application to so many different objects.

"Indeed," he says to one of his correspondents, "I doubt much whether I ought to try it; and "for this reason: I find that this great attention to "study has made me exceedingly languid in my "devotional duties. I feel not that delight in "reading the Bible, nor that pleasure in thinking "on divine things, which formerly animated me. "On this account have many serious students in "this University wholly abandoned the study of "mathematics, and confined themselves to the clas- "sics, composition, and the like; for it seems they "generally feel the same effects that I do. Now "these effects were partly anticipated by my friends "who advised the study of mathematics; yet they "recommended perseverance by all means, and are "seriously concerned for those young men who "have rejected these studies, and have thus incurred "the contempt of their respective colleges. Know- "ing now something of mathematics, I can form "some opinion of them. I conceive that a course "of them would be highly profitable to me; but I "doubt whether I should run such hazards in com- "pleting this course, as you see I am exposed to.

"Your good sense will shew you, when reflect- "ing on my present situation, that I have much "need of that wisdom which is profitable to di-

" rect. Weak in spirit, weak in body, and beset " by hard study, which I know by experience to " be a weariness to the flesh, what can I do but " commit myself and all my cares to Him who " hath hitherto cared for me, and will lead me, " though blind, by a way I know not? By such a " way is he now leading me: I know not whither " his goodness is conducting me; I trust it is to " his service: and yet there is such an ocean of " mathematics and abstruse study which inter- " venes between me and usefulness in the mini- " stry, that, like the Israelites, I stand on the sea- " shore, thinking it impossible to get over: but I " think also that I hear the Lord by his provi- " dence, which introduced me to the studies of " this place, say, 'Go forward.' This I am re- " solved to do, till his goodness illuminate my " mind, so that I shall be enabled to discover the " errors (if any) of my path. If any, did I say? I " know that there are many; but I need grace " to abandon them, when I see them; I hope " Cambridge University will prove a good school " of Christ to me. I knew little of myself till I " came here."

Notwithstanding the complaint which Mr. Buchanan expresses in the preceding letter, as to the unfavourable effect of his studies upon his devotional feelings, he occasionally experienced very different and more pleasing impressions.

" I ought," he observes, writing to Mr. Newton

not long afterwards, "to thank you for your letter. "There is an indescribable something which per- "vades the whole of it, and seems to intimate that "all is peace and tranquillity within the mind of "the writer. What an enviable frame of spirit "does *he* possess who walks with God! About a "fortnight ago, a dawn of that light, with which I "suppose the Lord irradiates the souls of those "that walk with him, shone upon my mind, and "by its lustre shewed me some things I had not "seen before. I prayed often that this impression "might not leave me. But, alas! it did leave "me: no doubt it was my own fault. I would "walk three times round the globe to attain it "again: but no such great thing is required of me; "I have only to believe; Πιστεύω Κύριε, βοήθει μου τῇ "ἀπιστίᾳ.

"After what you have said on the subject of dis- "appointment, I am resolved never to be disap- "pointed. But it is a resolution which I fear I "cannot keep. Let me pray for grace. If I pos- "sessed this fountain, all the streams would be "mine; and among the rest, the Christian grace "of considering nothing in the providence of God "a disappointment."

On the approach of the long vacation, Mr. Buchanan had some thoughts of spending a few weeks at Lynn in Norfolk for the benefit of his health, which had been impaired by his close application to study.

Mr. Newton had also invited him to pass a part of the vacation in London; and in the letter which conveyed this invitation, an extract from which Mr. Buchanan communicated to his brother, his kind friend expressed himself as follows.

"Our acquaintance was providential indeed! "but it is a providence for which I hope ever to be "thankful; and to account it one of the chief ho- "nours and pleasures of my life, to have been "made instrumental in bringing you forward. "May you be kept in the mind you express, to "prefer 'a grain of humility to a mountain of gold;' "and you will be like the tree described in the "first Psalm, and Jer. xvii. when my head is laid "in the dust. I hear well of you from all quarters."

The relaxation, however, thus proposed, both in Norfolk and London, as well as the offer of an excursion with a Cambridge friend, Mr. Buchanan, with commendable self-denial, thought it most expedient to decline, and determined on accepting the indulgence granted him of remaining in college during the whole vacation.

"It would be very pleasing," he says, "to "make a short tour with a proper companion; but "I think I could not do it without danger to my- "self. If I were somewhat advanced in the Chris- "tian life, and more stable in the way of truth, I per- "haps might; but at present I cannot, I dare not "trust the deceitfulness of my own heart. In the "retirement of a college, I am unable to suppress

" evil thoughts and vain wishes; how then must " it be abroad? Besides, I find that the art of " study is difficult to attain. I must serve a long " apprenticeship to it ere I am a good proficient. " The greatest danger lies in breaking the thread of " attention. On whatever study my mind is fixed, " *that* study I can with pleasure resume; but if an " interval of a day intervene, my attention is dis- " engaged. I am conscious that I have lost a day " as to that study, and find it irksome to begin *de* " *novo.* But if, instead of a day, an interval of a " week or month should intervene, it would be a " Herculean labour to resume it; and nothing " could smooth the way, but a conviction that the " interruption was from *necessity;* then, indeed, " my duty would remove the obstacle.

" That you may have some idea of the nature of " my present studies, I shall subjoin the calendar " of a day.

½ bef. 5	
6	Devotional Studies.
7	
8	Breakfast and Recreation.
9	
10	
11	Mathematics.
12	
1	
2	
3	Dinner and Recreation.
4	
5	Classics.
6	
7	Engagements or Recreation.

7
8 } Classics, or Logic, &c.
9
10 } Devotional Studies.
11
12
1
2 } Sleep.
3
½ after 4

Few persons would be disposed to think, on reviewing the preceding distribution of his time, that Mr. Buchanan had at this early period of his academical course assigned too small a portion to studies directly connected with his future profession. This is, however, the reflection which he immediately suggests to his friend; expressing his fears, which were certainly groundless, lest his patron should say, that he had not sent him to Cambridge to learn geometry; and, above all, lest the science which he was thus diligently pursuing should not ultimately reward him. It would, indeed, he says, be distressing to him, to appear unqualified for his office as a preacher; "but then I "hope," he adds, "I shall make more commend-"able proficiency in my divine studies when I un-"dertake them. This hope alone enables me to "persevere in my present course."

The observations which follow in the same letter are too valuable to be omitted.

"I apprehend," continues Mr. Buchanan, "that "a student should *labour* as for his daily bread; "not choosing the study he may like best, for then

"it would be no *labour*, but learning the great "lesson of self-denial by taking up the study he "likes least, if it be best for him. If I can by "nine hours study a day serve my heavenly Mas- "ter as faithfully as I served Mr. D. I think he "will give me my hire. You cannot be surprised "if sometimes I have my doubts, when I see the "other serious students walking in a path directly "contrary. All of them, I think, but one, (Mr. "C.) have followed their own inclinations in this "matter; and, in opposition to the advice of the "experienced servants of God, have substituted "divinity in lieu of mathematics. The reason "they give is, that they do not *see* it to be so and "so. Yet it is worthy of remark, that they do not "appear to bring forth the fruits that might be "expected in the very studies they love. I do "not think that they live nearer to God for it, or "make such proficiency as students earnest in "their work should do. For myself, I know not "what is best. Mr. C. the mathematical divine, "has a more heavenly deportment than any of "them. This they acknowledge, though it is "somewhat of a paradox to them; but I think it "will be solved to some of them ere long. I am "inclined to believe, that were I an eminent saint, "I should be a good mathematician, a good lin- "guist, a good scripturist.

"I hope that the Lord is leading us *all* in the "right path, and directing us individually to those

" studies which he sees necessary for the station
" he intends we shall fill; and if any of us under-
" take an improper study from improper motives,
" or a proper study at an improper time, like no-
" vices depending on our own judgment, I trust
" that we shall learn by it a lesson more useful
" than any study—a knowledge of ourselves, and
" of our inability to do any thing aright, much
" less to conduct such an important undertaking
" as the studies of a disciple of Christ.

" I should be exceedingly thankful for any hint
" that may occasionally occur to you respecting
" the government of myself, and of my studies.
" The price which I have paid for the little wis-
" dom I have obtained is very dear. Gladly then
" would I listen to the voice of experience."

It might perhaps be expected, after such evident proofs of the enlarged, yet pious and temperate views which Mr. Buchanan entertained respecting the pursuit of human learning, that he would have been advised to continue his course patiently and uninterruptedly. The peculiar circumstances, however, of his case, and even the chastised ardour with which he appeared to be animated in his academical studies, excited some apprehensions in the mind of the venerable friend whose advice he had solicited, and induced him to suggest some modification of the plan which he had himself originally approved. The particular grounds of his opinion can only now be con-

jectured from the tenor of Mr. Buchanan's reply; which enters with so much judgment and feeling into this interesting subject, that the insertion of the greater part of it will scarcely be deemed superfluous.

"I was in earnest," he begins, "when in my last "I solicited your advice and direction; and be- "cause I was in earnest, I think that your letter "will be accompanied with a blessing to me.

"Your jealousy lest my heart might be gradually "attached to our academical studies, awakened "my fears, and I prayed for divine aid while I "scrutinized myself and my views; and now I "must candidly acknowledge, that I believe your "doubts to be well founded; I believe that *you* "are right, and that many of my friends here are "wrong; I say I *believe* it, for as yet I am not "sure: you and they view me in a different light; "hence arises this difference of opinion relating "to the plan of my studies. These gentlemen, not "only bred at this University, but anxious for its "fame, and still more for that of the religious stu- "dents in it, are desirous, that we should *excel* in "the studies of the place, that we may, as it were, "shed some lustre (in the eyes of men) on that "Gospel which the learned despise. The grand "argument we use against infidels, who deride the "truth as being only professed by men of weak "judgment, is to point out some learned Christian, "(if such can be found;) and then say with St. Paul,

" (' Are they Hebrews? so am I,') Are you a ma-
" thematician? so is he. Are you a classic, a his-
" torian? so is he. *What* are you? he is all that;
" but he is something more. Now it is natural
" to adopt such an argument when we can. On
" this account these gentlemen are eager to
" incline the serious young men to the studies
" of the University, which they therefore repre-
" sent as being not only ornamental but useful.
" Now this may be good advice to a young man
" who has many years before him, and expects to
" reside as a Fellow of a college, and preach occa-
" sionally at the University Church. But I am
" not of this description; yet they look upon me
" as one who is to grow old in their own family;
" which is as improbable as I am averse to it. It
" was but the other day that one of my friends
" hinted to me, that it would be worth my while
" to change my college, that I might have a good
" Fellowship as a reward for my exertions. I am
" frequently addressed in such words as these:
" ' Do pray persevere in your reading; devote your
" evening and morning hour to your closet, but
" give the rest of the day to the studies of the
" place. Nothing can redound more to the credit
" of the Gospel. The most holy conduct will not
" here avail so much as that. Besides, you will be
" amply repaid by your rapid progress, when you
" begin your professional studies.' And now that
" my college has given me both an exhibition and

" a scholarship, they say, ' Did we not tell you so?
" You see that religion and diligence in academical
" study are mutual helps to each other.' If I have
" been allured by such speeches from those who
" are superior to myself in knowledge and expe-
" rience, is it wonderful?

" This then is their mistake. They address me
" as if I were always to reside among them, and to
" remain an example either of learning or igno-
" rance. As a young enthusiast, they consider
" themselves responsible for me to the University.

" On the other hand, you view me as having
" come to the University, not so much to qualify
" myself for the ministry, as to pave the way for
" my ordination, and think it of little import whe-
" ther my name were ever heard in Cambridge or
" not. If this is right, their arguments are mostly
" out of place. Mr. —— approaches more nearly
" to your sentiments than any of them.

" I shall now give you the result of my own
" deliberations on the subject. Rather than you
" should have a moment's uneasiness lest the pu-
" rity of my heart should be tainted by mathe-
" matics, I would throw every mathematical book
" I have into the fire, and make them a funeral
" pile to the manes of your jealousy. For com-
" pared with the word of truth, they are as dross
" to fine gold. In a certain degree they may be
" useful, and to that degree I would desire them;
" and I hope to be led so far, and no farther. At

" first I disliked them; but considering them as a " nauseous medicine which might do me some " good, I took them up. You too bade me. After " a while, they became more palatable, and at " length a pleasing study. For this I was exceed- " ingly thankful, as they were in the way of my " duty. But now as I have arrived at a certain " length in them, and have in view very soon to " enter on an important office which requires much " preparation, I think it will be right—not to re- " linquish them wholly; I do not mean that: but " so to circumscribe them, and my other academical " exercises, as to afford me a considerable propor- " tion of the day (the half if possible) for 'the pre- " paration of the Gospel of peace.'

" I do not mean to put this sudden resolution " into practice, till I know whether it be right. " From some experience I know myself to be weak, " injudicious, inconstant, changeable. I shall there- " fore prosecute my studies as usual, till I hear " from you. Having acquired somewhat of a re- " putation for my attention to college studies, if I " can preserve it, it will be a desirable thing. If " not, I cannot help it; I willingly sacrifice it 'to " a better name.'

" You do me great honour in the proposal you " have made. I would rather serve you in your " old age than a sceptre-bearing king. But I much " fear that my services at so early a period will be " weak and inadequate. It will be like taking a babe

" out of his cradle, to support the steps of his " aged parent. But I am in God's hands: what- " ever he sees fit for me to do, I hope he will in- " cline my heart, and enable me to do it. But as " I cannot expect that he will work a miracle by " qualifying me for his service at once, it is cer- " tainly my duty to resort to the means *now*, and " pray for his blessing on his own studies. Surely " I ought not to procrastinate.

" You ask me whether I would prefer preaching " the Gospel to the fame of learning? Ay, that " would I, gladly. Were I convinced it was the " will of God that I should depart this night for " Nova Zembla or the Antipodes, to testify of " *Him*, I would not wait for an audit, or a college " exit. There is nothing to be found *here* to satisfy " my mind. There are indeed many gaudy vani- " ties of specious appearance, pleasing to my carnal " eye; but if I know my own heart, the Lord Jesus " is at this moment more lovely to me than the " loveliest object which the eye can see, or fancy " paint. And though I know him not as I could " wish, yet is he precious. He is that pearl, which " I would willingly buy at the price of all the lau- " rels which science ever bore. But I speak this " in *his* strength. I wish not to be tried with " wealth, honour, or the applause of men. A lau- " rel even in preaching the Gospel might intoxi- " cate my brain, and drown my humble dependence " on God, in Lethe. Then, like Lucifer, should I

" preach humility! Lord, my affections are *now* " in thy possession. O keep them there!

" You ask me what are my views? Dear Sir, " what views can *I* have? God has his views con- " cerning me: I have none. *He* best knows why " he brought me hither: I know not. Once I " used to think, that as He had wrought so won- " drously for me, he surely meant me for an emi- " nent preacher of the Gospel. Pride dictated this. " I have now no such high thoughts of myself. I " am in some degree sensible, that if I ever serve " Him at all, I shall be one of his weakest ser- " vants. Nor are these mere disqualifying speeches. " I have reason to fear that I am much more defi- " cient than you apprehend. Nevertheless, with " all my defects, I know the divine power. I have " laid my hand to the plough; he can make me " useful.

" You desire to know whether I would accept " ordination before I take my degree, if it could " be procured? Yes, without any hesitation, if I " thought it was the will of God. Were I to sub- " mit it to our friends here, they would unani- " mously dissuade it; but I do not feel myself at " liberty to consult them. In order to have it in " my power to assist you as soon as possible, I " would gladly receive ordination before the pre- " scribed time; but in that case I should desire im- " mediately to alter my plan of study, and prepare " myself a little, who need so much preparation.

" If my purpose of beginning the studies of di-
" vinity be proper and practicable, could you give
" me the outline of what you conceive to be best
" worthy my attention *in primordio?* Mr. S. I
" know, will also be glad to lend me every assist-
" ance.

" A new desire of preaching the Gospel has cer-
" tainly sprung up in my heart, accompanied by
" ideas I do not recollect to have had before. I
" hope it is no delusion. As yet it has produced
" noble effects on my heart and views. But in a
" month's time I shall be better able to say, whe-
" ther it be of God, or no."

The preceding letter is dated in August 1792, from which time till the October following, Mr. Buchanan appears to have continued the course of study which he had proposed at the commencement of the long vacation. The sentiments, however, expressed in that letter, combined with the suggestions of the venerable friend to whose advice he naturally paid much deference, prepare us to expect some alteration in his plan. The question as to the wisdom of such a step, may admit of some difference of opinion. Had Mr. Buchanan been a few years younger, it would obviously have been his duty to have persevered in his exertions to excel in the peculiar studies of the University. No conclusion, however, unfavourable to such a course in the case of the generality of students, ought to be drawn from his example. He had already

proved both his ability and his diligence, and had the prospect of attaining, even with diminished application, an adequate share of scientific knowledge. Though it can scarcely be doubted, therefore, that continued and exclusive efforts would have rendered him successful in the competition for academical honours; there are but few, perhaps, who, under all the circumstances of his case, will not consider him as having piously, if not wisely judged, in abandoning that flattering pursuit; and in resolving to devote a larger proportion of his time to studies more congenial to his taste and feelings, and more directly subservient to his ultimate destination.

At the close of the long vacation, Mr. Buchanan accordingly communicated this determination both to Mr. Newton and to one of his friends in Cambridge; who, while he cordially approved it, recommended him at the same time not to announce it publicly, lest he should incur the imputation of being fickle or irresolute in his plans.

"I fear, however," he observes, in writing to the former of these friends, "that it will be difficult "for me to conceal the change, as I must undergo "two examinations next year, which will abun- "dantly scrutinize my proficiency; besides, I have "many competitors, who will exult when they see "me halt. But I trust I shall be enabled to make "every necessary sacrifice. What is *my* fame com- "pared with that of the Gospel? My desire is, that

" my light may so shine before men, that they " seeing my good works may glorify my Father " who is in heaven."

The continuation of his letter shews the sincerity of this profession, and the anxiety which Mr. Buchanan felt to fulfil it.

" How happy," he says, " should I be, did I " always know what these good works are. It is " strange that I should err when I have the Bible " to direct me; but I find that it requires much " of divine teaching to apply the general rules of " Scripture to particular cases. For instance, I " would gladly know, whether it is the will of God " that I should associate with my fellow students " more than I do. Whether I ought to separate " myself, or mingle with them, endeavour to ob- " tain some weight among them, and correct their " manners, and seek opportunities of speaking for " God. Some of them, perhaps, never heard the " terms of the Gospel in their lives. If I were " ' wise as a serpent,' I might possibly, under God, " entwine some of them in the net of the Gospel. " Of late this subject has been much on my mind, " and I have been earnest in prayer that I may be " made useful to some of them. At my rooms " they have always acted with the strictest deco- " rum; scarcely a faulty word has been spoken; " and I know not but I may have been a re- " straint upon them at their own. My principal " reason for resisting their frequent invitations, is

" a fear lest I should lose time in idle conversa-
" tion, or be unawares led into undue compliances.
" This latter operated much with me. I have been
" surprised that my conduct did not draw upon
" me their *open* reproach. But the Lord ' tempers
" the wind to the shorn lamb.' Last year I was
" extremely weak, ill-grounded in the truth, and
" perhaps should have sunk under much opposi-
" tion. During this vacation, I trust I have ob-
" tained more spiritual strength; and perhaps I
" shall soon have occasion to exercise it."

Those who have experienced similar doubts and difficulties will be able to enter into the preceding expression of them. Mr. Buchanan appears to have steered that middle course, between absolute seclusion and indiscriminate association in college, which is dictated by enlightened piety and Christian prudence; and the general respect in which he was evidently held, affords a sufficient assurance of the beneficial influence of his example.

In compliance with his request, Mr. Newton had recommended several books to Mr. Buchanan for the commencement of his theological studies. To this point he therefore next refers.

" I propose to confine myself to three branches
" of divinity during the following year; namely,
" the Bible, Bp. Pearson on the Creed, and Mr.
" Simeon's Lectures on Revealed Religion[a]. He

[a] Probably delivered at his own rooms.

" went through a course of natural religion last " year. My reason for beginning with Pearson is, " because Dr. Hey gives public lectures on that " author, which I wish to attend, if my college " avocations permit."

In addition to the motives which have been already stated for relaxation in his mathematical studies, Mr. Buchanan again mentions in this letter the importance of *health*. " I see," he observes, " many around me whose usefulness is abridged " by the want of it. Mr. L. and Mr. R. men of " ability, are both *lying by*. I begin to think, that " if at the expiration of my academic course I " have good health, some knowledge of the Bible, " and some zeal, I may prove as useful as some " who have great abilities, great eloquence, and— " an asthma!"

The paragraph immediately following contains the first specific intimation of the important sphere of ministerial labour, to which the providence of God was conducting him.

" Mr. and Mrs. G. passed through Cambridge " lately. Mr. S. and I dined and supped with " them. I hope the conversation of that evening " was useful to me. From hearing various ac- " counts of the apostolic spirit of some missionaries " to the Indies, and of the extensive field for " preaching the Gospel there, I was led to desire " that I might be well qualified for such a depart- " ment, in case God should intend me for it.

" Hence the origin of my three desiderata above " mentioned—scripture knowledge, some zeal, and " good health."

The subject of elocution is that to which Mr. Buchanan next adverts in this letter.

" I have read," he proceeds, " many codicils in " my time, but I never read any one with such " pleasure as that annexed to your letter. Do you " think it possible that I ever shall be able to " preach extempore from the pulpit? You know " my defect in conversation. I scarcely know a " person of any education who is so much at a loss " in ordinary expression as I am. My fault is not " that of Demosthenes, else there might be hopes " of amendment. I have no natural defect in the " organs of speech; but I can never find apt words " to express my ideas without much premedita- " tion. I have a pretty large stock of words in my " head, but they are seldom used: so that when I " am able to draw some of them out, they appear " quite strange to me. I fancy I have some hun- " dreds which I never used in my life. This " partly arises from our Scottish mode of edu- " cation—reading much and speaking little; but " chiefly, I suppose, from my being secluded from " society for so many years. During my residence " in London, I lived, like the Spectator, in silence. " My business was to write, not to speak. Since " my coming to Cambridge, I have passed most of " my time in silent study. On an average I sup-

Front View of the Church of Candenad.

From an Original Drawing by Dr. Buchanan.

Published for the Memoirs of Dr. Buchanan by the Rev.d H. Pearson.

" pose I have not spoken half an hour a day, in-
" cluding both lectures and conversation. So you
" see that taciturnity is a disease in me; an evil
" habit of five years standing. When a boy I could
" *scold* well enough, but I do not think I could
" scold now. In conversation I am naturally
" cheerful, and therefore I must speak, whether I
" can do it well or ill: but I ascribe the patience
" of my company to my cheerfulness, not to my
" diction.

" Though I never mentioned it to you, there
" has scarcely been a subject more on my mind,
" since Providence opened to me a view of the
" pulpit, than this of public speaking. I was in
" hopes that I should have had some opportunity
" of improvement at Cambridge, but I have none.
" Mr. S. regrets that there is no person in Cam-
" bridge who teaches elocution, and he regrets it
" much on my account. He has kindly proposed
" to me to read to him once a fortnight. This is
" my only resource at present. I have little ad-
" vantage from my college companions. Most of
" them speak ill, and read worse. All I can do is
" to read aloud by myself occasionally. I am per-
" suaded that it would be worth a student's while
" to spend two or three hours a day, for some years
" previous to his entering into the ministry, in the
" attainment of that accomplishment which dis-
" tinguished the preacher Apollos. I have often
" thought how glad I should be if oratory were

Front View of the Church of Udiamper.

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the most important ends of public speaking. It is, however, a point which deserves much more attention than is usually given to it; and amongst other improvements in the present age, it must be confessed, that its importance is beginning to be more justly appreciated. The prize instituted in the University of Cambridge for the promotion of this accomplishment, by the late excellent Bishop Porteus, himself a striking example of forcible and dignified elocution, might be imitated with advantage in every seminary of learning; nor can those who are judges of good speaking perform a more important service to clerical students, than by freely suggesting to them hints for the correction of their errors, or the attainment of excellence in that art [a].

Mr. Buchanan was probably led to the subject of elocution by an appointment to declaim in college in Latin, on the ensuing fifth of November. He expresses in the preceding letter his embarrassment in looking forward to this office; but instead of yielding to his fears, or shrinking from what may readily be believed to have been a trial to him, he applied vigorously to the duty which had been imposed upon him; and after frequent repetitions of his composition in private, in one of which he enjoyed the advantage of the observa-

[a] See Bishop Gibson's instructions to his clergy in the Clergyman's Instructor, p. 310, and Archbishop Hort's in the same volume.

tions of a friend well qualified to advise him both as to the matter of his declamation and his manner of speaking, he succeeded in delivering it with more self-possession, propriety, and animation, than he had ever exhibited in his own room.

"This," he adds, "was a great victory over "myself, and was matter of much thankfulness. "When I declaim on a more important subject, I "trust I shall be equally assisted."

At the commencement of Michaelmas term, Mr. Buchanan informed his friend Mr. Newton, that his health was much improved; but that in looking forward to five weeks of lectures, he feared that deference to his tutors, and his natural pride, might lead him to study them more closely than, after all that had now passed upon that subject, he felt he ought.

"I have been indulging myself a little," he observes, "in writing a sermon. It is for Mr. S.'s "perusal; that he may be able to judge of my "improvement, if I am spared to write another "next year. It is on the matter and manner of a "preacher of the Gospel: 'And he spake *boldly* "in the name of *Jesus*;' Acts ix. 29. I have just "delivered it to Mr. S.; I fear he will think it a "rhapsody: and what makes it worse, it is twenty-"seven pages long. I fancy that youthful sermon-"writers are generally at a loss how to *begin*, "and when they do begin, they know not where "to *stop*."

Of the manner in which Mr. Buchanan spent the term, the commencement of which he announced in the foregoing letter, some opinion may be formed by the following, dated the 26th of March 1793, in which he informed the same venerable correspondent of its close.

"Having finished the labours of a long term, I "sit down with pleasure to enquire after your "health, to beg your blessing, and to request the "assistance of your prayers.

"I hope you will not desire me to shew you "the fruit of my labours. I am very unlike those "geniuses who reap knowledge by *handsful*. My "improvement is so slow, that it is scarcely visi- "ble; I seem only to vegetate in science. Though "planted by the banks of the Cam, his stream "waters my roots in vain. This is humiliating; "but it may be useful, if it shew me that I am "more likely to flourish if planted on the banks "of the stream of Zion. When I consider how "Cambridge is favoured, I ought to look on my- "self as already there. This is indeed the case: "but, hostile to my own growth, I *drink* of the "Cam, and sip of Zion; whereas I ought to *sip* of "the Cam, and drink deep of Zion.

"For some time past I have been making many "discoveries in the kingdom of nature, but few in "the kingdom of grace. Since I last saw you, I "have in idea traced the planets in their courses, "and soared through the regions of boundless

" space. Philosophy, I find, agrees with revelation " in declaring, that the earth (compared with the " universe) is but as an atom of the dust that " cleaveth to the balance. It is indeed highly " honoured in being called the footstool of the " Most High. The eclipses of the sun, the labours " of the moon, and the sweet influences of the " Pleiades, have also engaged my attention.

" While thus viewing the things made, one " would have thought that I should have turned " my eyes to their Maker. But by a strange per- " verseness, I often found it easier to comprehend " an abstruse problem, than to meditate on a sim- " ple truth. On the whole, however, I have met " with no part of science which led me nearer to " the source of true knowledge, than this of inves- " tigating the wisdom of God in the creation.

" In addition to my mathematical studies, I " have had a classical task assigned me. The col- " lege gave out for my declamation the following " thesis. *An in Civitate bene constitutâ, Ludi " Scenici admitti debeant?* As I considered this to " be in some measure the cause of religion, I " thought it right to pay attention to it. For this " purpose I employed myself in classical research, " till I had found sufficient authorities from the " Greeks, Romans, and Fathers, to condemn the " stage, not only as immoral, but as impolitic. I " adverted to the encouragement lately given it by " the French, and argued thence its evil tendency.

"I have now done with all our lectures, and I "am glad of it. Though I found some things "here and there which flattered the earthly mind, "and pleased vain-glorious reason, yet in all my "researches have I found nothing like—'Come "unto me all ye that labour and are heavy laden, "and I will give you rest.' Perhaps your good "memory will remind you that I stole this idea "from Archbishop Leighton. Agreeably to your "recommendation, I am now reading the Prælec-"tions of that good man: and I must say, that I "have seldom met with such genuine Christianity "in such a classical dress.

"The college have lately appointed me their li-"brarian. This is an office rather of trust than of "emolument. My business is easily done, as I "am only required to give in an account of the "state of the library once a year. Many good "divines of the last century have found a place in "it. Halyburton's life has engaged my attention "for a few days past. His work on the Spirit" (which had probably been recommended to him by Mr. Newton) "I cannot find."

It may perhaps be objected, that the progress of this narrative is too much interrupted by the insertion of so many extracts from Mr. Buchanan's letters; more particularly as some of them relate only incidentally to himself. Such a suggestion may possibly arise on the perusal of the following; which, however, seemed to convey sentiments and

consolation too interesting to be omitted. They occur in a letter to Mr. Newton, from Cambridge, dated May the 30th, 1793.

" It gives me great pleasure to hear that you are " still supported in health and strength sufficient " for the discharge of your ministerial labours. I " hope that you will continue to be refreshed abun- " dantly with the divine presence; and I pray, that " as your body yields to weakness and the infir- " mities of age, your spirit may derive new strength " from our Redeemer's fulness.

" I sometimes find myself indulging a wish, that " your experience in your evening hour may be " singularly joyful to you; and that your death " may preach as powerfully as your life has done. " But I believe self prompts us sometimes to too " sanguine expectations respecting our friends. " Let us not dictate, but wait and see the salvation " of the Lord. He will conduct you in the path " most suitable to his own glory, your good, and " our edification.

" We have lately had an illustrious instance of " God's goodness to his children at the hour of " death. Mrs. ——, of this place, was a woman " of eminent piety, cheerful in disposition, and of " elegant manners. She was but twenty-five years " of age. I was introduced to her family about a " twelvemonth ago, and have diligently cultivated " her acquaintance ever since. Soon after her " rising from her confinement, she discovered that

" she was in a rapid consumption; and in a few
" weeks the strength of the malady seemed to for-
" bid all hopes of life. Her bodily pains were ex-
" treme, so that she frequently expressed a desire
" to be with the Lord; but she had yet two ties
" to earth—her husband and her child. The child
" she was soon enabled to give up, but the hus-
" band—this she confessed to be a trial indeed.
" However, after strong cries and tears, she ob-
" tained a victory here also. She afterwards reco-
" vered from a trial of another kind with an
" animating faith in her Redeemer's love, and
" an assurance of the joy about to be revealed.
" This was on Sunday morning at five o'clock.
" In half an hour after, she intimated that her
" departure was at hand. It was now that she
" experienced the truth of the promise of strength
" for a dying hour. For though unable to speak,
" yet she discovered her inward joy by such ani-
" mation of countenance as delighted her sur-
" rounding friends. And when her mother and
" sister spoke to her of her approaching happi-
" ness, her eyes seemed to glisten with new fire.
" 'What a joyful Sabbath you will have to-day,'
" said her sister. Her looks seemed to reply, 'A
" joyful Sabbath indeed; an eternal Sabbath!' In
" a few minutes afterwards, she waved her hand
" in token of her abundant entrance into the joy
" of her Lord. And like your dear E. C. she
" met death with a smile, which kept possession

" of her features, until she was consigned to the " grave.

" I would not have dwelt so long on this subject, " were it not that my esteem for the deceased was " great.

"——Perhaps you would call it affectation, if I " did not tell you that the college have adjudged to " me the first prize for the best Latin declamation " on 'the stage.'

" I believe I must pass this summer out of Cam- " bridge. I think of going to London about the " beginning of July, that I may have a few lessons " in English pronunciation, in compliance with " Mr. Thornton's desire.

" I have been assaulted of late from various quar- " ters, both from without and from within; but I " bless God, that while I pray over the Bible, I " am enabled to triumph over my enemies. I de- " light in the Bible. When my heart is melted " within me, and my soul sick with the combat " between the contempt of the ungodly, and the " remains of my own pride, then the Bible affords " a comfort no other book can give."

In a similar strain as to his increasing love of the holy Scriptures, and in peculiarly strong and lively terms as to the general state of his mind concerning religion, he thus writes to the same correspondent in the month of June following.

" I see you still have a godly jealousy over me, " respecting the bent of my studies. I must make

" you easy on that head. I can now inform you,
" that the attention I pay to the classics or mathe-
" matics is comparatively very little; so little, that
" I sometimes fear that (in my present place) I
" neglect them too much. And I can further
" inform you, and I thank God for enabling me,
" that the cause of my being thus lukewarm in
" these studies, is, that I may redeem time for
" studying the Scriptures, the value of which
" knowledge I see more and more. At present I
" can read the Bible when I can read nothing
" else. Some of my other studies are truly a cross
" to me."

What an unquestionable proof of a spiritual mind in an academical student, is such a declaration as this! He thus continues.

" I dare not tell you what I am, but I can tell
" you what I pray for.

" I pray that I may be content to be of no repu-
" tation among men, knowing that if I am truly
" wise, I must become a fool among the ungodly;
" that I may patiently submit to indignity and re-
" proach for Christ's sake, and that my whole life
" may be devoted to his service; that for this pur-
" pose I may diligently improve the talent com-
" mitted to me, however little it may be; and that
" when I go forth into the ministry, I may not seek
" self, but Christ; content to be unnoticed, dead
" to the censure or applause of men, alive to God
" and his concerns, and chiefly solicitous that my

" preaching (however rude I may be in speech)
" may be powerful in awakening souls.

" These are my prayers in 1793, as to the event
" of my studies. I trust the Lord, that he will
" keep me; that he will put his fear in my heart,
" that I may not depart from him.

" You talk to me of academical reputation and
" dignity. If I were Regius Professor of Divinity
" to-morrow, I would resign the dignity to any
" man for a little brokenness of heart. The sum-
" mit of my ambition (if I know my own mind)
" is, to be daily more conformed to Christ, to be
" enabled to follow that great sufferer, and to re-
" joice to be counted worthy to suffer shame for
" his sake.

" As to my future situation in the ministry, to
" which you allude at the close of your letter, that
" subject is very little in my thoughts. God has
" done the greater; shall he not do the less? If
" he means me to preach his Gospel, then is the
" pulpit prepared, and the flock which I must
" tend. At present I feel ready to go wherever he
" pleases to send me; whether to India, America,
" New Holland, or if there be any other land more
" remote. I have already seen life in various
" shapes; and if I have been enabled to bear with
" difficulties when without God in the world, much
" more, when engaged in his service, aided by his
" Spirit, and supported by his presence.

" If the Lord will, I should be well pleased to

" enter his service under your advice and example. " I hope that the first year I stay with you, I shall " learn humility; the second, humility; the third, " humility.

" Mr. S. and Mrs. M. beg their love to you; and " so does he, who is with great respect and affec- " tion, yours."

The note inscribed by Mr. Newton on the preceding letter strongly attests the pleasure with which he had perused it; nor can it be generally read without a lively impression of the glowing and devoted piety of its author. Two months afterwards we find him in London, replying to a letter from Mr. Newton, then in the country, in which his aged friend, under the painful remembrance of the transitory nature of earthly enjoyments, though by no means in the spirit of disappointment and complaint, had declared, that of a happiness which had subsisted forty years, nothing then remained but the recollection; that the years he had passed, blessed as they had been by the sunshine of providence and grace, might be numbered with the years before the flood. To this somewhat melancholy but admonitory observation Mr. Buchanan replied, that the estimate of human life which he had thus given was, he presumed, just, as it accorded with the language of Scripture.

" Is it possible, then," he says, " that I can be " so foolish, as to fix my heart on any thing under " the sun, if I believe the testimony of all ages,

" that to do so is vanity and vexation of spirit? I " *do* believe this testimony, and I would gladly " refrain from every created idol, come it in what " shape it may; but unhappily I feel myself in- " vested with flesh and blood. Now I understand " from Scripture, that I am permitted, nay com- " manded, to nourish this body, to clothe and " adorn it, and be careful of its well being; only " I must study to keep it in subjection. But this " is a charge more difficult than the government " of a kingdom. I am to *taste*, the Bible says, of " the sweets of earthly happiness, but I am *only* " to taste of them. But who is to ascertain the " quantum? Spiritual self and carnal self are al- " ways at variance about it, and I suppose this " contest is the Christian's warfare. A good sol- " dier, therefore, would naturally endeavour either " to strengthen himself, or weaken his adversary. " Am I then to strengthen the spiritual, or to " weaken the carnal principle? I may do both, " you will say; but which of the two demands my " more particular attention? As I may go to an " extreme in weakening the body, but cannot go " too far in strengthening the soul, it would seem " wise to lay the greater stress on the latter. Com- " munion with God in private prayer is, I conceive, " the best strengthener of the soul; and commu- " nion with the world is its greatest weakener. " The result then appears to be this. To dedicate " as much time as possible to acts of communion

" with God. But Archbishop Leighton says, that " the desire of this sacred communion grows with " its exercise. Every encouragement, therefore, is " held out to this mode of attack and defence, since " pleasure and profit conspire to recommend it. " Prayer, then, I must consider as the Christian's " palladium, and as a present reward.

" Surely an hour in the morning, and an hour " in the evening, is not too much for communion " with God. But as to the season of prayer, I do " not think that some manage this well. They " pray early in the morning, and *late* at night. " This may be necessary in families engaged in " business; but I speak of ministers. Do you not " think that an hour of devotion before we engage " in company in the afternoon, would have a ten- " dency to correct and animate our evening's con- " versation?

" Pardon this dissertation on prayer. I really " had no design to trouble you with it when I " began the letter."

To reflections such as the preceding, as solid and judicious as they are spiritual and instructive, no serious reader will object. Nor will the following account of the death of one of Mr. Buchanan's sisters, which occurs in a letter to Mr. Newton from Cambridge, at the close of his second long vacation, be deemed uninteresting.

" It was about a year and a half ago," he observes, " on her return from boarding-school, that

" her piety first appeared, though on her death-
" bed she confessed that her heart had been in-
" clining to God nearly two years before that time.
" About three months since, she was seized by a
" consumption, which has now given her a happy
" release from all sin and all sorrow."

A letter still remains, written by Mr. Buchanan from Cambridge to his dying sister, for the purpose of cheering and supporting her under her early departure from the world, the piety and fraternal affection of which will sufficiently recommend the following extracts.

" I rejoice to hear that you are about to enter
" into the joy of your Lord, to behold the Saviour
" whom you love, face to face; to be clothed by
" him in a spotless robe, and presented to the Fa-
" ther as an heir of everlasting glory.

" Let me encourage you to pass over Jordan's
" flood with a resolute step, undismayed; let me
" remind you of the promise of Him, to whom the
" death of his saints is precious. Let me enforce
" the immutable love of your God, and proclaim to
" you the truth of your Redeemer. You have al-
" ready known him as *the way;* on your death-bed
" you will find him *the truth;* and he will quickly
" welcome you to the gate of Zion as the *eternal*
" *life.*

" My dear sister, be of good cheer; lay hold of
" Jesus as the anchor of your soul. Was it ever
" heard that any one who fled to him for refuge

" was deserted in a trying hour? Was it ever
" known that he suffered one of his sheep to be
" plucked out of his hand? Has he not said, 'I
" will never leave thee, nor forsake thee?' 'When
" thou passest through the waters, I will be with
" thee;' 'Fear not, thou art mine.' These are
" exceeding great and precious promises, on which
" you may safely rest. If your faith be weak, yet
" waver not. The promise is to the weak as well
" as to the strong; yea, to all those who can say,
" 'Thou knowest, Lord, that I love thee.'"

" While you have life, magnify the praises of
" Him who hath called you with such a holy call-
" ing. Evince to the world that the Bible is not
" a cunningly devised fable. Seek to glorify God
" in your death, and assuredly he will give you
" faith to do it. Speak from your dying bed of
" the things of the kingdom to which you are
" hastening; impart your views of the vanities of
" life, for the benefit of those who survive you.
" Pray that a double portion of your spirit may
" rest upon your brother, that he may gladden
" your eyes at the last day with a view of many
" souls whom he has brought with him to glory.
" Leave him such exhortations, encouragements,
" and reproofs, as an immediate prospect of heaven
" may inspire you to give.

" And now let me conduct you as far as I can,
" even to the gates of Jerusalem. Many a song
" will be sung, many a harp be strung, on your

" entrance into the kingdom of heaven. Who is " this that I see foremost to welcome you? Is it " not your grandfather, or your father? My dear " sister, what joy is this! They, accompanied by a " heavenly host, conduct you to your Saviour, your " King, and your God. Then your glory begins; " you are crowned with honour and immortality. " You join in the never-ending song of ' Worthy " the Lamb,' and drink of the pleasures which are " at God's right hand for evermore."

It was, doubtless, a subject of regret, that the preceding pious and animated address did not arrive until the relative for whose consolation it was intended was beyond the reach of human joy or sorrow.

The account, however, which Mr. Buchanan, in the words of another sister, gives to Mr. Newton of the last trying scene is peaceful and encouraging.

" She now," he says, " in faith looked forward " to her rest, and spent much of her time in read- " ing the Scriptures, and in prayer.

" On the evening of the day she died, she said " to her mother, ' I think that my hour is now " come.' Her mother was surprised at this, as " there appeared no visible change in her counte- " nance. She immediately began to pray, and " prayed long. Her mother overheard some of " her words. She prayed, ' that she might be " found in Christ; that she might have a title to " that covenant which is well ordered and sure.

"About the conclusion of her prayer, death ap-
"peared to be fast approaching. She begged that
"the family might come round her bed; and then
"she began to exhort them, and speak to them
"of the kingdom of God. Her mother observing
"that her last moment was now at hand, asked
"her if she had any thing to say to her brother at
"Cambridge. 'Yes,' said she, 'tell him, be sure
"you tell him,' (repeating it emphatically,) 'that I
"die trusting in the Lord Jesus Christ.' She then
"lifted up both her hands, and looking up to hea-
"ven, committed herself to the Lord, her eyes
"streaming with joy; which having done, she
"sunk on the pillow and expired."

"The manner of her death," continues Mr. Buchanan, "has given my mother a comfort inex-
"pressible.

"I know nothing which has had a greater ten-
"dency to animate me in my Christian course,
"than this triumph of my sister. O were the
"work done which my Father hath given me to
"do, how gladly should I accompany her!

"I hope you are at present a large partaker of
"the consolations of the Spirit. Though I am
"young, I know thus much, that without those
"consolations, there is no happiness. What a
"blessing, that the pleasures of holiness begin on
"this side the grave!"

On the 5th of November Mr. Buchanan again delivered a public Latin speech on the Revolution

in 1688; and on the 15th a declamation in favour of modern learning. His relaxation in mathematical studies exposed him, he informs Mr. Newton, to frequent remonstrances from different friends; and amongst others, from the late excellent Mr. Robinson of Leicester, who was anxious that he should view academical honours with less indifference. "They are little aware," he adds, "that "I need no spur on this head, were I conscious "that my abilities warranted me success. In ar- "guments of this kind I usually urge the plea of "duty; though I must confess, that the other "weighs more strongly with myself, which it ought "not to do."

Mr. Buchanan, as it will presently appear, probably, and perhaps happily, underrated his talents in this particular. However this may be, he was unmoved by the representations of his friends, and persevered in the course of study which, as we have seen, he had deliberately adopted.

Early in the year 1794, a letter occurs to his venerable friend Mr. Newton, which affords a specimen of that union of playful remark with Christian seriousness, by which his correspondence was occasionally enlivened.

"Mr. F. writes to me, that your recommenda- "tions have been of great service to him at Edin- "burgh. I am happy to find that his zeal in- "creases. More of my friends err through too "much prudence than too much zeal. I think I

" have observed that a man who is well acquainted " with the world, cannot have too much zeal. If " he is ignorant of men and manners, his zeal will " injure his cause; and it is not till after repeated " lessons that he is put right.

" Your aged domestics will wonder why I stay " so long at Cambridge, when I have so much " work to do in the ministry. I wish they could " impart to me somewhat of their experience, self- " knowledge, and humility; and in exchange I " promise to give them on my return from college, " all my mathematics, pure and mixed, geometry, " algebra, fluxions containing the nature of pneu- " matics, hydraulics, hydrostatics, the doctrine of " incommensurables, indivisibles, and infinites, " parabolic and hyperbolic logarithms, summation " of series, solution of quadratics containing im- " possible roots, together with the properties of " parallelepipeds and dodecahedrons, not forget- " ting Sir Isaac Newton, his celebrated corollaries " to the paradoxical lemma respecting *curvilinear* " *straight* lines! together with other particulars, " too many to be here enumerated.

" What a mercy, you will say, that Phœbe[a] has " not to learn all this in order to get to heaven!

" I thank you for your dissertation on Cam- " bridge learning. I hope I have passed the or- " deal now, and that I shall be led to the study

[a] Alluding to an old and highly valued domestic of Mr. Newton.

" of those things by which I may be best able to " promote the glory of God. I sigh for the sub- " lime grace of self-denial. It is the preservative " of the youthful Christian from snares innume- " rable."

Not long after the date of the preceding letter, Mr. Newton made the first direct proposal to Mr. Buchanan of a voyage to India. His reply was as follows.

" I request you to accept my thanks for the af- " fectionate letter which I have just now read. I " have only time to say, that with respect to my " going to India, I must decline giving any opi- " nion. It would argue a mind ill-instructed in " the school of Christ, to pretend to decide on an " event so important and unexpected; an event, " which will doubtless give a complexion to the " happiness and usefulness of every hour of my " future life.

" It is with great pleasure I submit this matter " to the determination of yourself, Mr. Thornton, " and Mr. Grant. All I wish to ascertain is the " will of God. I hope that the result of your de- " liberations will prove to be his will. Were I " required to say something, I should observe that " I feel myself very ill qualified for the arduous " situation in question. My intimate friends know " that my plan of college study was, to attend " more immediately to academical learning the " two first years, and to preparation for the mi-

" nistry in the third and last, upon which I am " but now entering. I think that our regard for " the glory of God requires us to endeavour to " find a person of acknowledged ability in things " both human and divine, who has already ap- " proved himself such an one as might success- " fully resist gainsayers, and prosecute his mission " with energy. A beginner, particularly if he be " of slender capacity and attainments, will natu- " rally shrink from such a situation, fearing lest " he should tarnish the honour of his embassy by " an unskilful or ungraceful negociation.

" On the contrary, if the Lord does with me as " with Jeremiah, and bids a child go and teach a " great nation, it would be vain to plead my in- " capacity, since if he sends me, he will certainly " ' touch my mouth.' Only I would observe, that " in the present state of Christianity, it would ap- " pear that as strict attention ought to be paid to " human means in our endeavours to promote the " success of the Gospel, as if it were merely a hu- " man dispensation.

" I trust that every word of the above is dic- " tated by a regard to God's honour, and not my " own.

" That *his* honour may be greatly promoted by " the result of your deliberations is the prayer of " C. B."

The judgment as well as the piety of Mr. Buchanan's reply to this proposal deserves to be no-

ticed, and affords a satisfactory indication of his qualifications for the important station to which it refers. The following sentiments expressed in a subsequent letter are equally pleasing.

"With respect to my going to India, I am still "in a strait between two. Some considerations "incline me to stay; others persuade me to go, as "being far better. Being unable to judge for my- "self, I submit it to the divine direction with per- "fect resignation. So gracious is He who 'careth "for me' in this respect, that your determination, "whether for or against my going, will be alike "agreeable to me. I am equally ready to preach "the Gospel in the next village, or at the ends of "the earth."

Such was the elevated spirit of piety which actuated Mr. Buchanan early in this year. As it advanced, he wrote thus to Mr. Newton.

"We have had Mrs. U. and Mr. C's family at "Cambridge for a few days. It gives me great "pleasure to see piety gladden with its presence "our learned walls. Pride and superstition have "doubtless built most of our colleges; but I am "inclined to think, that genuine piety founded "some of them. A solitary walk in such places "has a tendency to excite elevated thoughts of "God, and of his goodness to man, through suc- "cessive ages.

"My purpose in troubling you with this letter "was to say, that I bear that affection for you a

" child beareth to his father, a desire to conceal " his faults, (if he has any,) and to magnify his " virtues; that I hope to be preserved from the " snares and cares of this world, and thereby en- " abled to adorn that Gospel which you first " wished me to profess."

In Mr. Buchanan's next letter to Mr. Newton, dated early in June, it will be observed that the ardour which he had formerly evinced to enter into the ministry, without much academical preparation, had yielded to those more correct and enlarged views concerning religion which he had been gradually acquiring; and which had at once rendered him more diffident, and better qualified for the office to which he aspired.

" I sit down," he says, " to acquaint you, that I " have just finished another term, and with it I " complete another year at the University. I hope " that God will graciously overrule the evil he has " seen in me; and that he will cause my past ex- " perience and my past studies to bear fruit to his " glory and my own good.

" I once thought myself prepared for the church! " I shudder at my temerity. A zeal (if zeal it " may be called) ' without knowledge' must have " dictated this unhallowed confidence. In one " sense, indeed, any one to whom God has given " his grace may enter the church, however igno- " rant or unfit in other matters; inasmuch as all " success in it comes from God. But in another

" sense, no man ought to enter upon the ministry, " who is not qualified by nature and education to " do justice to a public station, and claim respect " from a gainsaying world. This is absolutely ne- " cessary, unless miracles have not ceased. And " for want of attending to these circumstances, " viz. the present state of Christianity, and the " progress of civilization, I see that the Gospel " suffers in every quarter. At the time of the Re- " formation, there was not so much ground for this " complaint as now. I differ in opinion from many " good men on these points. However, I seldom " mention them, as I have learnt from past fluc- " tuations of sentiment, that I may possibly think " differently after further observation and more " accurate Scripture study. I think that too little " attention is paid to the *manner* of preaching the " Gospel; and too little to the prejudices of the age " against the illiterate methodist. I feel a good " deal hurt at these neglects, at the same time that " I despair of doing otherwise myself. In these, " and in all other doubts, I must wait patiently on " his teaching, who hath so often made 'darkness " light before me.'"

After informing his correspondent that he had a few days since spoken his last Latin declamation, Mr. Buchanan thus beautifully concludes this letter.

" That you are blessed with health, and stayed " by the comforts of the Gospel in your declining

"years, is to me a frequent theme of praise. In "philosophy and human science, the mind loses "its vigour by old age; but in religion, in di- "vine science, we are taught to believe that "youth will be restored, and new attainments "acquired. *Fortunatus ille senex, qui cœlicola "vivit.*"

It is probable that Mr. Buchanan passed the greater part of the long vacation of this year also at Cambridge. No letter, indeed, occurs in his correspondence with Mr. Newton from the commencement to the close of that period; but the following interesting communication from one of his most valued friends and relatives seems to confirm this conjecture.

"I first became acquainted with him," observes this gentleman, "at Cambridge, in the summer of "the year 1794. We were almost the only two "residents in our respective colleges of Queen's "and St. John's; he being engaged in studying "for orders, and I in preparing for my bachelor's "degree. I had often heard of him from a com- "mon friend, as being a very distinguished mem- "ber of a debating society, called the Speculative, "or quaintly the Spec. consisting of a number of "undergraduates from different colleges, especially "Trinity and Queen's, who used to meet at each "other's rooms to discuss various moral, political, "and sometimes religious questions. He was re- "presented to me as eminent among the speakers

" for acuteness and fluency[a], and for piety of sen-
" timent; but as a retired character, who scarcely
" ever mixed with any other persons at such social
" meetings as were usual in the college.

" We met accidentally in our solitary walks, and
" entered into conversation; which brought on an
" interchange of visits. We often walked together
" during the short time after our first meeting that
" he continued at Cambridge. I well remember
" to this moment a particular conversation which
" took place in one of our walks on a fine summer's
" evening, and can trace in my recollection some
" of the fields through which we rambled, little
" thinking that we should ever be so closely united
" in the bonds of domestic affection, or that if I
" survived him, I should have to drop the tear of
" hallowed regret over the grave of a brother.

" He greatly surprised me on that occasion by
" strongly condemning the vanity of the pursuits
" of ambition, in which I was then hotly engaged,
" coveting too earnestly University honours. I de-
" fended my side, in which self was so deeply con-
" cerned, with much warmth and positiveness; but
" when I was left alone, I could not altogether

[a] This observation is a proof either of the modest estimate which Mr. Buchanan formed of his own powers of speaking, in writing to Mr. Newton upon this subject, or of the proficiency which he had made since that period, partly, perhaps, in consequence of the exercise afforded him by this society.

" shake off the impression which his serious, so-
" lemn, and scriptural mode of argumentation had
" left upon my mind."

The same learned and excellent person adds, with reference to this period of Mr. Buchanan's life; " I remember, in a letter to a common friend, " some remarks on the necessity and efficacy of " faith in the blood of Christ; and of his hopes " that he had experienced something of it, which " were in a great measure new to us both, and " affected me considerably."

It is pleasing to reflect, that the writer of the preceding passages, after having succeeded in the attainment of the highest of those academical honours[a] of which he was then so ardently in pursuit, should at no distant period have been led to adopt the religious views which he once combated; and after the lapse of many years, have been permitted again to hold " sweet converse" with him to whom he first became known under such interesting circumstances, and to contribute to do honour to his memory, as a friend and brother.

We are now approaching the termination of Mr. Buchanan's academical course. On the 30th of November in this year, he wrote to Mr. Newton as follows.

" I have just finished my mathematical career. " Previous to taking our degrees, an examination

[a] He was the Senior Wrangler of his year.

" is held in our respective colleges for the purpose " of ascertaining our success in science, and a " prize of five guineas awarded to the best pro- " ficient. This prize has been adjudged to me.

" I take no public honour in mathematics. As " my admission to college was irregular, I must " go out at a bye-term; that is, at Midsummer " next. Were I to stay till the regular time of con- " ferring honours and degrees, it must be till Christ- " mas twelvemonth. My tutors are very urgent " with me to remain till that time, in order that I " may acquire some mathematical reputation to my- " self, and some honour to the college; but I have " declined it, as being an unjustifiable sacrifice of " my time and duty. My friends are a good deal " surprised at this; and are astonished when I tell " them, that though I studied science with atten- " tion, I never had a public honour in view. The " college examination I had determined should be " my *ne plus ultra*."

The preceding information appears to have surprised Mr. Newton himself; who in common with his other friends seems, notwithstanding his discouragement of Mr. Buchanan's mathematical studies, to have expected that he would obtain some University distinction. Some were even disposed to think that he might have aimed at the highest. This was evidently unreasonable; and Mr. Buchanan accordingly thus replies to such a suggestion.

" You seem to think that my abdication of ma-
" thematics is in consequence of a *late* resolution;
" but it is not. It is agreeable to my original plan.
" Those who think that I might have been Senior
" Wrangler, are not well informed. There are few
" instances, I believe, of any persons arriving at
" this eminence, who had not studied mathematics
" before they went to Cambridge."

Considering the circumstances which have been before related, it will perhaps be deemed sufficiently creditable to Mr. Buchanan, that the college prize for mathematical proficiency should have been adjudged to him. Some manuscripts made by him at Cambridge, on the four branches of natural philosophy, and on some parts of Newton's Principia, still remain. They indicate, in the opinion of the learned friend to whom an allusion has been lately made, a competent knowledge of his subjects, though they are not the work of one who would be called *a high* man, at Cambridge. He adds, however, that had Mr. Buchanan been a candidate for a public honour, he would doubtless have distinguished himself.

How entirely he was satisfied as to his determination upon this point, may be inferred from the total absence of any sentiment of regret respecting it in his correspondence at this period. He was evidently intent upon an object which he deemed of far higher importance, as the following conclusion of the letter in which he announced

the close of his mathematical career, sufficiently testifies.

"It is said that those who travel heavenwards "acquire new strength from the toil of the way; "*Iter instaurabit vires.* I wish I found it so. I "clamber up hill with difficulty. It may be, I "have not laid aside 'every weight;' or, perhaps, "I have not used the proper 'lamp to my path.' "If so, it is a great happiness that the weariness "of the way reproves me.

"To . . . . . I wish to be remembered, as to fel- "low-pilgrims; who, in their journey to the holy "land, have learned to sympathise with those "whose knees are feeble, and who travel slowly. "Perhaps to some of them, or to you, 'the delect- "able mountains' are already in view; if so, 'the "shining ones' are at hand, to conduct you to the "holy city; where, I hope, ere long you will meet

"Your very affectionate son,

"C. B."

Mr. Buchanan was so entirely occupied with the pursuits of learning and religion, that the politics of the day, though of a peculiarly alarming and interesting nature, seldom found a place in his correspondence. On one or two occasions, however, he shews that he was by no means indifferent upon the subject, and expresses that mixture of truth and error which might be expected from a pious and acute, but young and ardent mind, speculating upon points, which baffled the penetration of the

most able and experienced observers. Amidst a variety of other remarks, the following, from its singular correspondence with subsequent events, seems deserving of insertion.

" Perhaps," says Mr. Buchanan, " the opinion " of Sir Isaac Newton is correct, that antichristian " superstition is only to be eradicated by the strong " hand of infidelity. It may be agreeable to Pro- " vidence, to permit infidel armies to ravage the " world, to destroy superstition, and then to strew " with *Bibles* the vacant lands."

The history of the last twenty years has tended in a most striking manner to verify this conjecture. We have seen antichristian superstition checked and depressed, though not eradicated, by the strong arm of infidelity; while we behold many of the desolated lands upon the Continent literally " *strewed* " *with Bibles*," by the pious charity of our own highly-favoured country; which, after raising an effectual barrier against the tyranny by which every other European nation was oppressed, has survived to be the instrument of continued, and, it may be hoped, of still greater blessings to the world.

Upon the general subject of politics, as well as upon that of patriotism, of which, as he thought, Mr. Buchanan had taken an erroneous view, Mr. Newton remonstrated with his less experienced correspondent. To the latter of these points he recurs in the following terms in his next letter.

" I scarcely recollect what I said in my last on

" the subject of the *amor patriæ;* but I am ready " to unsay it, if I cannot otherwise subscribe to the " general tenor of your answer. It is natural to " expect some little difference in deciding on a " speculative point, particularly if the parties judge " for themselves, and if they be of different ages. " The old man may have a stock of premises far " superior to the young man's; and therefore their " conclusions will differ, though each may argue " correctly from his own data.

" There are some subjects of secondary impor- " tance, on which I do not expect to have a deter- " mined opinion, till forced perhaps by the impa- " tience of hoary hairs; for though I *hope*, yet I " do not expect, to shew so little of dogmatic and " narrative old age as you do; and for this reason, " that nature has made some difference in the con- " stitution of our minds, (which is as lasting as the " different conformation of our bodies,) namely, " to you she has given a placid, to me a sanguine, " temper."

In the passage which follows, some acute observations occur on the nature of superstition and prejudice, which are not unworthy of being preserved.

" I have learned one lesson, I think, since I came " to the University, viz. my own ignorance. On " some disputable points, such as, the best method " of preaching, the use of the world as not abusing " it, the connection of things civil and religious, " forms of government, and the distinctions between

" the Jewish and Christian dispensations—On
" such points, I say, my opinions seem to derive a
" new complexion from every new year. In one
" view this is proper; for not to change in senti-
" ment on such things, would argue a man to be
" stationary or retrograde in improvement, or at
" best to be the superstitious disciple of some pope
" or infallible pedagogue. In some measure I envy
" such persons: *certainty* is doubtless a happiness;
" and therefore the superstitious are generally so
" far happy. Many good Christians are superstí-
" tious. Indeed, he must be a man of singular
" learning and piety, who is not superstitious in
" some degree. For instance, most men have a
" superstitious regard for their peculiar form of
" worship. An Englishman regards his Liturgy
" as superstitiously as a Roman Catholic his mass-
" book. Those who have less ceremony than the
" English church, have a superstitious reverence
" for what they have left: and I can easily con-
" ceive a man to have a superstitious regard for the
" *want* of ceremony.

" Nothing but a cultivated mind, and the con-
" stant perusal of the New Testament, seem ca-
" pable of delivering men from unnecessary preju-
" dices and prepossessions. Grace does not neces-
" sarily do it. Some wonder at this: but why
" should they? Grace converts the heart, but it
" does not teach the understanding what the un-
" derstanding may learn without it; and therefore

" it does not remove prejudice. For prejudice is " founded on ignorance; on an ignorance of *facts*. " Till these facts then are communicated, prejudice " remains; knowledge, therefore, i. e. learning, phi- " losophy, or by what name soever it may be called, " is necessary to remove prejudice."

It is obvious that the foregoing remarks, though substantially correct, require considerable judgment to apply them with safety to any important subject. Their influence on some opinions expressed by Mr. Buchanan in the subsequent part of this letter, on the politics of the day, forms no uninstructive comment upon the difficulty which attends such discussions. These opinions it is unnecessary now to produce. It is but just, however, to add the following modest and sensible acknowledgment of the hesitation with which he had adopted them.

" Since you wished me to write what I *thought* " on these subjects, I have done so. I shall thank " you now to burn these sheets, as they contain " the effusion of an unripe judgment. Whether I " shall ever attain to a correct estimate of the points " I have handled, I know not; but if ever I do, it " can only be by the concurrence of these three " causes; the influence of the Holy Spirit, to pre- " serve my affections pure before God; the know- " ledge of new facts; and the power of reasoning " accurately. No two of them seem sufficient for " judging in matters irrelevant to our salvation.

" I have not seen the mission of the Moravian

" Brethren. I am inclined to think these excel " others, because envangelizing barbarians is their " *trade*. Their children are inspired with dignified " ideas of it at an early age, which cooperating with " ordinary grace, produces these *mirabilia*."

There is no doubt much truth in this last remark. It must, at the same time, be acknowledged, that the very circumstance of inculcating an early reverence for the office of a missionary, is in itself a proof of the prevalence of that spirit of simple and devoted piety, which is the earnest and pledge of the successful efforts of the United Brethren in promoting Christianity among the Heathen.

In the month of May following the date of the preceding letter, Mr. Buchanan informed Mr. Newton, who was now anxiously looking forward to his ordination, that he was to take his degree at the ensuing Commencement, that is, on the 8th of July; that his ordination studies would engage his attention for the next two months; and that early in September he purposed to be in London. His venerable friend having complained of his increasing deafness, Mr. Buchanan, with his usual affectionate piety, endeavours to console him under this infirmity.

" Your deafness," he observes, " is no doubt an " evil; but you have been afflicted with it for good. " Your reflections upon it shew this. Some are " alarmed at the decays of age in their Christian

" friends. Why should they? When I see the " aged Christian losing one faculty and then an- " other, I only see him passing through various " 'changes of untried being,' till at last he throws " off this 'mortal coil' itself. Deafness, or blind- " ness, or mental weakness, are but precursors of " immortality; they announce that heaven is at " hand.

" Nor are they without *present* use. The grate- " ful and reasonable reflections your short indispo- " sition produced, are perhaps of more value to " your soul, considering it as struggling for hea- " venly purity, than new accessions of mental " power, or new refinements in every sense.

" Were it agreeable to the will of God, the " *youthful* Christian might find it a happy expe- " rience to suffer the temporary loss of every fa- " culty he possesses. Nothing but experience, it " seems, can teach us the value of these common " blessings; and until we learn the value of them, " we cannot be grateful. But the Lord sends us " our sufferings in the fulness of time. To us " it is given to be made conformable to Christ. " This great sufferer has sent us his Comforter, " to wait on infirmity and declining age. What " more noble object does the all-seeing sun be- " hold, than the '*patient sufferer?*' It is *awful* " to little minds; and makes them tremble at the " thought of that purity of soul which heaven de- " mands.

" If you wish for an epitaph couched in a single " word, I hope it will not be *Fui*. Your *friends* " indeed might expound it in the manner you " mention, but the stranger would do it diffe- " rently. When *I* say, *Fui*, I mean to say, ' My " glory is *past*.' *Ilium fuit*, ' Troy is fallen.' Ra- " ther write, *Futurus sum*, ' My glory is to come.' " King Arthur's epitaph boasts both of glory past " and glory to come.

" Hic jacet Arthurus
" Rex quondam et Rex futurus."

" But I am persuaded *you* will only think of the " glory to come ; and let *kings* talk of their glory " past."

Mr. Buchanan was now within a few months of his ordination ; and to that important termination of his academical course he from this time more particularly directed his attention. Of his chastened ardour in the pursuit of mathematical science, and of his successful cultivation of classical literature, some account has been already given. A series of commonplace books from the year 1793, afford also abundant and satisfactory proof of his diligence in the acquisition of general knowledge. Some years after he had left Cambridge, having occasion to refer to his employments there, Mr. Buchanan observed to a friend, that during his residence at the University, " he had tasted of " almost every science, and had endeavoured to

" bend all his acquirements to worthy ends." The memorials of his studies, which have been just alluded to, bear ample testimony to the truth of this statement. His commonplace books contain abridgments of lectures on anatomy, harmonics, manufactures, and experimental philosophy; abstracts of Locke, of Grotius, and Paley on the evidences of Christianity, of parts of Smith's Wealth of Nations, of Aristotle's Rhetoric, and of some historical works. References occur to Bacon, Cudworth, Stillingfleet, Chillingworth, and other great authors—extracts from various writers both ancient and modern, chiefly with reference to moral and theological subjects—notes of sermons preached before the University—important historical facts, with occasional reflections upon them—the meaning of remarkable words, phrases, and customs—observations, either altogether original, or digested from different authors, and expressed in his own words—on infidelity; on natural and revealed religion; on style and eloquence; on memory and imagination; on real and alleged enthusiasm, and on the use of reason in religion; on various branches of political economy; on the French revolution; and on war. One of the most useful and interesting portions, however, of these *adversaria*, comprises a series of remarks on different parts of Scripture; on the best method of reading the Bible; on the spirit and design of the sacred writings, particularly with

respect to their hortatory and practical style; on preaching, and in general on the ministerial office; on prayer; on personal piety; and on the Christian warfare.

These multifarious observations afford evident marks of extensive reading, of a correct taste, and a sound judgment. They exhibit much acuteness and refinement, much enlargement and originality of thought[a], much acquaintance with himself and with the human character, "a mind of large dis-"course," anxious to derive information from every quarter, ever on the wing to extract sweetness from every flower, and solicitous to employ the whole to some valuable purpose. What that purpose was, we may learn from his own words in one of the memoranda in question.

"Is not," he asks, "the grand, the only object "of my life, to preach Christ to men? Let me, "therefore, convert every species of mental food "into spiritual nourishment; whether it be Ho-"mer or Milton, Gibbon or Hume, that I read;

[a] Amongst a great variety of other subjects, one of Mr. Buchanan's commonplace books contains some remarks which are strongly characteristic of a vein of humour and archness, joined with penetration in studying human nature, for which he was remarkable. An equally striking indication of his wakeful attention to practical utility, may be perceived in the insertion in another book of a list of anthems calculated to excite devotional affections.

" whether it be with intelligent or unlearned men " that I converse; or whether it be sitting or walk- " ing that I meditate."

Again, observes Mr. Buchanan, " If the cross be " continually in view, there is, perhaps, no line we " read, no object we see, no fact we hear, but may " be improved, by applying it to Christ, to our- " selves, or to those around us. Such exercise as " this would give a holy fertility to the imagi- " nation."

It would not be difficult to select from the copious collections in question a variety of useful and interesting observations upon the important subjects which they embrace, as well as many striking illustrations of the sentiments expressed in the preceding quotations. For the sake, however, of brevity, two or three passages only shall be extracted, as a specimen of many others which might be adduced.

The first is from some remarks on Paley's definition, in his View of the Evidences, of the design of Christianity as a divine revelation; that is, as he represents it, to acquaint mankind with the doctrine of a future state. To which Mr. Buchanan replies, " No. Because, although men had been " acquainted with this by an extraordinary messen- " ger, they could not obtain heaven in the way " proposed, namely, by observing the precepts of " Christianity. No one can keep them. It would

" have been an unhappy, an unwelcome revelation " indeed—' There *is* a future state. Do this, and " live to enjoy it.' Is this Christianity?

" The Christian might then say, ' I wish we had " not heard of this. I wish we could have been " left to solace ourselves with the thought of future " Elysian fields, and waters of Lethe, and a tem- " porary punishment: we had then never heard of " everlasting chains, and penal fire.' "

" No. The news by Christ is not," (he evidently means, not merely,) " that there is a future heaven; " but rather how to attain it. Christianity is the " solution of that celebrated question of Job, ' How " shall man be just with God?' Were I, therefore, " to describe in very few words, the scope of Chris- " tianity as a revelation, I should say, that it was " to shew ' how God could be just, and the justi- " fier of him that believes in Jesus.' The particu- " lar information, (for we had the *general* before,) " is merely collateral. It is a part only of the " Gospel. The angel announced it to the shep- " herds, not as discovering a future state, but a " Saviour. ' Unto you is born this day in the city " of David, a *Saviour*, which is Christ the Lord.' " And St. Paul speaks of the Gospel as revealing " ' the righteousness of God by faith of Jesus " Christ.' " (Rom. iii. 22.)

It may perhaps be thought, that in these remarks Mr. Buchanan has interpreted Paley's definition of the design of Christianity too strictly.

It is certain, however, that the revelation of a future state is described by that admirable writer in the work in question, too exclusively as the object of the Gospel; and that its grand message of salvation through a divine Redeemer ought, under the actual condition of mankind, to be upon all occasions more prominently exhibited.

The next extract is of a more general, but not less important nature.

"That man is unacquainted with the constitu-
"tion of the human mind, who does not know
"that it stands in constant need of being *roused*
"*to action.* You will answer, *I* pass a very active
"life. But what *principle* has roused you to this
"activity? Is it the acquisition of wealth? love of
"fame? love of splendour? the gratification of a
"particular passion? Or is it a principle of piety
"towards God? a conviction of a future judgment?
"a view of the cross?

"We do not ask in what your activity consists;
"that is unnecessary: because if we learn the mo-
"tive, we learn the action. Christianity is pro-
"perly a religion of motives: it teaches us that a
"good tree cannot but bring forth good fruit,
"that good principles will produce good actions.
"And therefore it is, that it is of little service to
"declaim against a particular vice; for though one
"be removed, another will spring up. How can
"the streams be pure, if the fountain be troubled?
"Hence too it is, that no spiritual tyranny can be

" compared to that of the preacher insisting that his " hearers should practise particular virtues, without " giving them a principle which can produce such. " It is like saying to the leper, 'Be clean,' without " pointing to the purifying waters of Jordan.

" Here too failed the Pagan philosophers. They " insisted on certain virtues, but they knew of no " soul-subduing principle. When at last a principle " was proposed to them from heaven, some re- " ceived it; but the many rejected it, because it " was too simple, too humbling, too inconsistent " with human dogmas and human pride. So it is " now. It is easy to descant in metaphor and " trope on the beauties of virtue, the unseemliness " of vice, and the fitness of things; but it is diffi- " cult to preach Christ crucified. It is easy to say " what men ought to be; but it is difficult to say " what Scripture declares they are.

" If any one should deny this, we would ask " one question. Why were the Apostles per- " secuted? Why were the preachers of holiness " despised?"

The third extract from the memorials of Mr. Buchanan's academical reflections and studies contains some brief observations on several important points. The first, relating to enthusiasm in religion, is one only of a series of remarks, which prove how carefully he had studied that subject, and with what jealousy he viewed any approach to enthusiasm, justly so called.

" Fanaticism proves nothing against religion. It " is one of its *diseases;* and implies no more " that there is no such thing as religion, than " madness that there is no reason, or distemper " that there is no health.

" To detect Enthusiasm in one's self or others."

" When a rational account cannot be given of " our actions. The truly religious man can always " give a reason of the hope that is in him. The " enthusiast contents himself with enveloping his " views in some mysterious passage of Scripture, " inexplicable even to himself, though influencing " his conduct."

" The enthusiasm sanctioned by Scripture is in- " noxious. It is a lambent flame, which warms " and animates the soul to heavenly converse. By " reason it is sought, by reason directed in its " operation. But that lawless principle of which " we speak, like an *ignis fatuus*, leads the be- " nighted soul into an abyss of error and absur- " dity."

" ' The wicked cannot be eternally punished,' " says the philosopher, ' for it is contrary to my " reason.' ' Thy reason,' replies the Almighty, " ' What reason hast thou to judge of my pur- " poses? " As the heavens are higher than the " earth, so are my thoughts higher than thy

" thoughts." The portion of reason which I have " given thee, is sufficient, if rightly exercised, to " teach thee to believe all that I declare, whether " thou understandest it or not.'

" But the philosopher will not submit his reason " to God: he chooses to be an infidel. He laughs " at the ignorance and obstinacy of the rustic, who " refuses to believe that the earth moves round the " sun, because it contradicts the evidence of his " sight; while he himself, more stupidly ignorant, " more unpardonably obstinate, disbelieves 'the " word of God!' "

" When you find yourself active and alert in " body and mind, your spirits high, and your un- " derstanding clear and capable of great things, " then betake yourself to prayer, be it noon or " night. Give to God your best hours."

" Christianity was at first assisted in its propa- " gation by the civilization and extent of the Ro- " man empire.

" Thus our extensive commerce with the known " world ought to aid it once more."

One other extract from Mr. Buchanan's collections will recall our attention to the progress of this Memoir. It contains his practical inferences from a view of the office of deacons in the primitive church, apparently compiled from Irenæus.

"It is my business," he concludes from this view, "to keep in the background, considering "myself as but a servant or under-worker; to try "to endear my rector more to his people, little so- "licitous about my own fame; only anxious to pro- "mote his cause by exemplary conduct, and to fill "up the blank spaces or intervals of his labours; "for though blank places are supplied by an un- "skilful hand, it does not much disfigure the work. "Mine, in short, I conceive, is to be, the humble "office of performing the mechanical part of the "sacerdotal function."

The singular humility of these reflections, combined with the preceding evidence of his piety, as well as of his literary and theological attainments, sufficiently testify the fidelity and success with which Mr. Buchanan had improved the period of his academical residence, and how fully he was qualified to engage in the sacred office to which he aspired. He took his degree of B. A. at the Commencement, as he had proposed; and in pursuance of the intention which he had expressed in his last letter to Mr. Newton, he appears to have continued at Cambridge during the long vacation till the second week in September, when he wrote to his excellent friend, under whose experienced guidance he was about shortly to enter upon the important work of the ministry, in the following terms.

"I had a letter from the Bishop's secretary this "morning. His Lordship approves of my creden-

" tials. Thursday se'nnight (the 17th inst.) is ap-
" pointed for the examination, and Sunday follow-
" ing for the ordination. I propose to leave Cam-
" bridge on Tuesday evening by the mail, which
" will be in Town early next morning; and I shall
" proceed to Fulham without stopping, that I may
" have the remainder of the day and next morning
" to *myself*. So it is not probable that I shall see
" you till Monday following.

" I *demand* your prayers for one who is about
" to enter on the ministry. Pray, that when the
" Bishop lays his hands upon my head, I may de-
" vote myself a martyr for Him, who hung upon
" the cross for me."

In this strong and affecting language did Mr. Buchanan express the feelings with which he was about to dedicate himself to the service of his Redeemer. It is not often, perhaps, that so deep an impression of the love of Christ is felt by the candidate for the sacred office; but, though the disposition of every one ought to be similar, the case of Mr. Buchanan was doubtless somewhat peculiar. The steps by which he had been led to the ministry of the Gospel, and the hints which had more than once been given of his probable employment in a foreign country, tended to inspire him with the purpose and the resolution which he thus briefly but forcibly described. It can scarcely be doubted, that the diary in which he had been accustomed, from the year 1790, to

record both the events of his life and his private reflections, contained a more detailed account of his feelings and sentiments upon this interesting occasion; but the loss of that valuable memorial deprives us of any farther particulars respecting it, and compels us to be contented with the simple fact, that after an examination, which appears to have been more than ordinarily satisfactory, Mr. Buchanan was ordained a deacon on Sunday the 20th of September 1795, at Fulham, by the late pious and excellent Bishop Porteus. Immediately after his admission into holy orders, he entered upon his engagement as curate to Mr. Newton, and continued, during a few succeeding months, to discharge the humble and unobtrusive duties which he had previously so well described.

Early, however, in the year 1796, the friends by whose Christian kindness and liberality he had been introduced into the church, conceiving that his talents might be more advantageously employed abroad, recurred to the plan which had for some time been more or less in their view, and resolved to endeavour to obtain for him the appointment of a chaplain in the service of the East India Company. Application was accordingly made to a distinguished Director, Charles Grant, Esq. accompanied by such testimonials as amply certified the qualifications of Mr. Buchanan for the office to which he was recommended. Of these it may be

proper to insert copies, more particularly as they may tend to accredit the judgment as well as the zeal which led to the appointment in question. The first is from the President and Fellows of Queen's College, Cambridge, and is expressed in the following terms.

"Queen's College, Cambridge, March 8, 1796.

"We the undersigned, the President, Tutors, and Fellows of Queen's college, Cambridge, do certify that Claudius Buchanan has been a member of this college upwards of four years, during which time he regularly resided among us, and always conducted himself with the greatest propriety and decorum. His attention to discipline, his sobriety, and progress in learning, gave the greatest satisfaction to the governing part of the college; and, in general, we have no doubt but that he is well qualified by talents and good principles to undertake the offices in India, for which we are informed he is a candidate.

"Isaac Milner, President.
J. Thos. Jordan, Vice-President.
P. Heaton.
Fras. Knipe, Tutor.
T. L. Hubbersty.
R. A. Ingram.
C. Farish, Dean.
Thos. Bourdillon, Lecturer."

The preceding certificate was transmitted to Mr. Grant by Dr. Milner, with the following letter, in which the learned President took the opportunity of bearing a more particular and decisive testimony to the merits of Mr. Buchanan.

"Queen's College, Cambridge, March 8, 1796.

"Dear Sir,

"I enclose you the college's testimonial of Mr. Buchanan's good behaviour, which is expressed in general terms: but if it were needful to be more particular, I could add a great deal. In my judgment, much may be expected from his ability, industry, and discretion. He has an uncommon zeal for every thing that is praiseworthy, and this zeal is tempered and directed by a sound and well-informed understanding. His good sense and attainments must procure him respect everywhere. He will be certainly on the watch for opportunities to do good. Mr. Buchanan obtained both classical and mathematical prizes at college.

I am, dear Sir,

Yours,

ISAAC MILNER."

"*To Charles Grant, Esq. London.*"

The testimonial of the venerable Bishop Porteus is equally satisfactory as to that part of Mr. Buchanan's qualifications which came more imme-

diately under his Lordship's notice. It was as follows.

"London House, March 12, 1796.

"Being desired to bear my testimony to the character and ability of the Rev. Claudius Buchanan, I hereby certify that he was admitted to the holy order of Deacon by me on the 20th of September 1795; that he brought with him the usual testimonials from college, and was highly spoken of to me by some gentlemen of very respectable character. His attainments in sacred literature, and particularly in the knowledge of the Scriptures, I think superior to what I have found in most of those that I have examined for holy orders.

"B. London."

In consequence of these various testimonies to his abilities as a scholar, his attainments as a divine, and his general character for temperate and well-directed zeal for the honour of God, and the welfare of mankind, Mr. Buchanan was appointed one of the chaplains to the East India Company on Wednesday, March 30, 1796. When introduced to the Court of Directors for the purpose of taking the oaths usual upon similar occasions, he was addressed by the Chairman, the late Sir Stephen Lushington, on the importance of his office, and on the duties imposed on a minister of religion in India; and so lively a recollection did he retain

of this unexpected but very laudable charge, that he more than once referred to it in the course of his future life. He thus mentions the address of the honourable Chairman many years after it had been delivered.

"The venerable Baronet observed, that French "principles were sapping the foundations of Chris- "tianity and of social order; and he earnestly in- "culcated on me the duty of defending and pro- "moting the principles of the Christian religion "by every proper means. I was much affected by "the solemnity of the occasion, and by the energy "and feeling with which the address was deli- "vered: and the subject of the charge itself made "a great impression on my mind, particularly "when meditating on it afterwards, during my "voyage."

Soon after the appointment of Mr. Buchanan to India, he received priest's orders from the Bishop of London; and in the month of May went down to Scotland, in order at once to revisit his family, and again take leave of them previously to his approaching voyage to India.

The feelings of both parties upon this meeting were, it may readily be imagined, of a mixed but very interesting nature. Nearly nine years had elapsed since Mr. Buchanan, partly impelled by disappointed affection, and partly by the flattering visions of a youthful imagination, had left his native country, and sojourned in a strange land.

During that long interval many remarkable events had occurred. One of his earthly parents was no more; but he had, like the prodigal, returned to his heavenly Father, and by him he had been distinguished by peculiar marks of kindness and favour. After having suffered many external hardships and much inward distress, he had been relieved in no ordinary manner from both, by the providence and grace of God. Opportunities had been afforded him, which he had diligently improved, of acquiring the treasures of human science and learning; and with a mind thus richly stored, and a heart deeply impressed with the inestimable value of the Gospel, he had been called to the work of the ministry, and had now the prospect of being permitted "to preach among the Gentiles the un-"searchable riches of Christ." The emotions of Mr. Buchanan during his journey to Scotland, under these remarkable circumstances, must have been peculiarly affecting. While "a new song" of joy and thanksgiving had been put into his lips, it would be somewhat damped by the recollection of past sorrows, the pain of his approaching departure from his kindred and country, and the anticipation of future labours and trials. The feelings of his widowed mother and surviving family would be scarcely less checquered by joy and sorrow. Delighted as they must have been by the return of their beloved relative, enriched with divine and human knowledge, and honoured by an appoint-

ment which more than realized their highest wishes and expectations, the pleasure of their intercourse with him would be not a little clouded by the thought of its transient nature, and the prospect of a long, perhaps, as to this world, a final separation in a far distant land. Such, we may justly suppose, were the mutual feelings and reflections of Mr. Buchanan and his family during his short abode with them at this interesting period. He appears to have remained in Scotland till the first week in June, when he returned to London, to complete the preparations for his voyage. On the 3d of July, he preached for Mr. Newton at St. Mary Woolnoth; and terminated by a pious and affectionate farewell his short connection with the congregation of his dear and venerable friend.

MEMOIRS

OF THE

REV. DR. BUCHANAN.

PART II.

CHAP. I.

AMONG the various recommendations and introductions from his more immediate patrons and friends, by which Mr. Buchanan was accompanied to India, one occurs, from so respectable a quarter, and of so appropriate a nature, that it may be proper to insert it. This is a letter from the Rev. Dr. Gaskin, Secretary to the Society for promoting Christian Knowledge, to the Rev. David Brown, then one of the East India Company's chaplains resident in Calcutta. That part of his letter which relates to Mr. Buchanan is as follows.

" London, July 3, 1796.

" Rev. and dear Sir,

" It is with particular pleasure that I introduce

to you the name of the Rev. Claudius Buchanan, who is appointed to be chaplain to the Hon. Company, and in whom I am persuaded you will find a most valuable colleague; as I have every reason to believe, from the intercourse I have had with him, and from the testimony chiefly of my Lord Bishop of London, that he is a man of sound learning, serious piety, and great steadiness. I was myself present, and assisted at his admission to priest's orders. The pleasure I have in communicating this information is increased considerably, from the full expectation I entertain, that he will cheerfully, and to the utmost of his power, assist you at the mission church."

This was, however, by no means the only introduction which Mr. Buchanan carried with him to the pious and excellent person to whom the foregoing letter was addressed; who afterwards proved one of his most valued and intimate friends, and with whom he was long associated in the various labours which devolved upon him in India.

Thus recommended and accredited, Mr. Buchanan left London for Portsmouth on Saturday the 30th of July, and on the 11th of August following, he embarked on board the Busbridge East Indiaman, commanded by Captain Dobree, and sailed for Bengal. During the course of his extensive voyage, Mr. Buchanan was diligently employed in acquiring useful knowledge, and in en-

deavouring to promote the improvement of his various companions and fellow-passengers.

The principal subjects of his studies were probably such as bore an immediate reference to the work of the ministry, and to his peculiar destination in India; but the only traces of them which now remain consist of some additional commonplace books, one of which is dated at sea in January 1797, near the island of St. Paul, containing abridgments of chemistry from Lavoisier, of botany from Rousseau and Martin, of the history of Denmark and Sweden, and miscellaneous observations, chiefly of an historical nature.

Of his employments, views, and feelings in the early part of his voyage, the following letter to Mr. Newton presents an interesting account.

"Busbridge East Indiaman,
at sea, off the Canaries, 27 Aug. 1796.

"My dear Sir,

"I take the opportunity of writing to you by the Polyphemus, a 64-gun ship, which, after convoying us safely to this latitude, returns now to England. We have had a monsoon all the way. We took our departure from the Lizard, and in eight days made the island of Madeira; a shorter passage than the East India fleet has ever had. In two days we hope to arrive at the trade winds; indeed the captain thinks we have them already. About the end of September we expect to reach

the Cape; from which place you will probably hear from me. I enjoy good health on board. I was sea-sick for about a week. Every body pays me much attention. I am instructing some in science, some in classical knowledge, some in the belles lettres, and all, I hope, in Christian truth. I do not expect to be so useful in preaching sermons to them, as in conversation. The captain supports a very consistent character. He is the friend of virtue, and I doubt not will continue to arm my endeavours with his power. All his officers are in proper subjection to him; and exert their authority in the ship in accommodating me.

"We have more than a dozen officers of the army going out as passengers. I have some weight with them; but there are many divisions among themselves. They have been challenging already; and probably duels may follow.

"We are now about twenty sail. The frigate l'Oiseau accompanies us to the Cape, and will probably carry home our letters.

"One day lately an enemy appeared in sight; and we began to think of an engagement. Then was the time for examining myself, and learning what was my object in a voyage to India. Indeed, unless we have some confidence that the Lord is with us, our hearts must sink in despair on such occasions. But where we can believe that He is leading us out *on his own service*, we have nothing to fear from an enemy, or from the dan-

gers of the sea. On the contrary, the *faithful* servant must rejoice that his Lord will come *so soon*, and lead him to that rest which he seeks for in vain on earth.

"When the enemy came nearer, they discovered that we had a superior force, and bore away.

"I hope Miss C. and the rest of your house are happy. They have great advantages, which I trust they improve. They live in the house of peace and instruction; and they, with you, will, I hope, shortly inherit your mansion in the skies.

"It is with me as I expected. I feel little difference in mind, whether navigating the ocean, or sitting quietly in Coleman-Street. It would appear as if I had lost all relish for earthly pleasure. No novelty excites my attention. My countenance is acquiring a grave settled cast. I feel as if nothing could give joy to my soul, but freedom from the body. And yet being sensible that I may remain long on duty here, I often inquire of myself how I am to pass the heavy hours. Perhaps a closer walk with God, greater activity in his service, and some species of affliction hitherto unfelt, may at length unloose my bonds, and give me that enjoyment of life to which I have so long been a stranger. I have great hopes indeed from enterprising a little in my Master's service, and fighting with courage for his honour. I shall

write to you from time to time, and acquaint you how it is with me.

"It will be a remarkable day when you and I meet in heaven. I dare not say, *Serò redeas;* because I trust that you are 'ready.' I fear you will have learnt many a song in heaven before I come. But let me not despond. What saith the Scripture? *Ut dies, sic robur.*

"May you be preserved in your old age, so that your Lord may be glorified in the ending, as in the beginning of your Christian life!

"Forgive me all my faults, and believe me to be,

"My dear Sir,

Your affectionate son,

C. BUCHANAN."

The foregoing letter appears to contain the only memorial of Mr. Buchanan's voyage which now exists. His diary, the loss of which we must have frequent occasion to lament, doubtless recorded many particulars which might have gratified and instructed us. A few memoranda, however, only remain. On the 18th of November, some weeks later than he had expected, the fleet arrived at the Cape of Good Hope. On the 10th of December it again sailed, and reached Madras on the 17th of February; and on the 10th of March, Mr. Buchanan landed at Calcutta, two days before the completion of the 31st year of his age.

On his arrival at the capital of the British possessions in India, he was hospitably received by the Rev. Mr. Brown, and resided for a short time in his family. He then took a house in Durrumlollah, where, however, he continued but two months, being at the end of that time appointed chaplain at Barrackpore, a military station about sixteen miles above Calcutta.

By this arrangement, which, however usual according to the rules of the East India service, he does not appear to have anticipated, Mr. Buchanan found himself placed in a situation by no means congenial with his taste and feelings, and affording but few opportunities for the exercise of his ministry. Barrackpore possessed no place for public worship; and divine service was never required by the military staff to which he was attached.

This unexpected seclusion from active duty, combined with the influence of an enervating climate, which he very soon began to feel, and of society for the most part unfriendly to religion, produced in Mr. Buchanan a considerable depression of spirits, and even gave occasion to some of his friends in Europe to attribute his comparative inactivity on his arrival in India to abatement of zeal rather than, as the truth required, to causes over which he could exercise no control.

When Mr. Buchanan arrived at Calcutta, Mr. Brown was one of the two chaplains of the presidency. He held also the chaplaincy of the

garrison. Some of Mr. Buchanan's friends in England conceived that the latter appointment might have been transferred to him; or that he might have officiated at the mission church. As to the garrison, it appears that motives of delicacy and kindness towards Mr. Brown, with whom he lived from the first on the most friendly and affectionate terms, prevented him from soliciting such an arrangement; and the mission church was then occupied by the Rev. Mr. Ringeltaube, a clergyman of the Lutheran church, who had been sent to India under the patronage of the Society for promoting Christian Knowledge. No sooner, however, had Mr. Ringeltaube abandoned this post, as he shortly afterwards did, than Mr. Buchanan participated with Mr. Brown the gratuitous labour of the mission church. It appears also that he occasionally performed divine service in his house at Barrackpore; probably as often as he could obtain an audience.

The following letter will explain the confidential nature of Mr. Buchanan's intercourse with Mr. Brown. The former part of it relates to a proposed measure respecting an evening lecture at one of the churches in Calcutta, and to the chaplaincy of Fort William: the latter will exhibit a most interesting and instructive picture of the mind of the writer, and will throw considerable light on some of the preceding observations.

" Barrackpore, 9th June, 1797.

" My dear Sir,

" I have just received yours. I understood your last very well. I meant to say in answer, that to levy a contribution for the current expenses of the lecture, would be very painful to me; equally so as a contribution for personal support.

" When I mentioned my idea of gratuity for professional duties, it was to explain my delicacy about pecuniary subscription. I had no allusion to the sentiments of others. If I were in your situation, it is probable that I should do as you do.

" I think the justice you owe your family in an expensive situation, demands that you be very well satisfied with the propriety of giving up the chaplaincy of the Fort, as long as it is agreeable to the rules of the service that you should retain it; and as long as you can perform the service it requires as well as any other.

" Let us now talk on the subject of your former letter a little.

" I think you speak of yourself with more diffidence, or rather despondency, than you ought. How do you know that your Thursday evening lecture is not the most useful of all your ministrations? And with respect to industry, have you not much reason to be thankful, that, after a ten years' residence in this deteriorating country, you feel yourself so much alive to the ministry of Christ? And is it not another reason for thank-

fulness, that you have been preserved from seeking great things for yourself? I think you very happy indeed, that you have nothing to do with this world; but that your *chief* work is to make proof of your ministry, as the Lord shall prosper it. As splendid a crown awaits him who shall do a *little* in *this* country, as him who shall do much at home.

"It is not probable that you or I shall live long. What seek we then? There is no fame for us here There is some reproach, whether we be *faithful* or not. So that we lose nothing by being faithful. I am so young in these things, that I do not know any thing about them. I have only entered the wilderness. But I apprehend *much.* I would gladly enter Canaan, without encountering 'the greatness of the way.' Were it the will of God, and were he to give me faith and strength for it, I would *to-morrow*, with great joy, leave this world, and all it offers. Were I sure it would not entangle and destroy me at last, I would rather stay and endeavour to do something for God; but I am not sure of that.

"I often compare myself, in my present exile, to John, in the island of Patmos. Would that, like him, I had finished my course, and had only to contemplate 'the new heavens!' But I am a stranger to suffering 'for the word of God, and the testimony of Jesus Christ.'

"I sigh much for that singleness of mind and

purity of heart, and love to God, which distinguish the disciple of Christ. And I often wonder whether it is to be effected by keen affliction in body and spirit, or by the 'power of the word of God, dividing asunder like a two-edged sword,' or by long fighting and sorrowful experience slowly teaching, and ending with a doubt whether I am taught.

"Amidst the multitude of my thoughts 'the Lamb that was slain' is my only hope!

"How frequent is the character of a semi-serious Christian! There is a state, in which some have been held for many years: a state, whose nature was never rightly understood by those around them, nor by themselves; sometimes looking to the word of God, and sometimes to the world; sometimes animated by a zeal to live holily, and sometimes sinking under a particular sin. From such a state they have at length emerged; and shone, in the evening of life, with a splendour which has dazzled all around.

"I hope that Mrs. Brown is in good health and spirits. Buxtorf came safe up the river. I am sorry to find that that silent critic, the White Ant, has perused almost every page.

"I remain, dear Sir,
Yours very affectionately,
C. Buchanan."

The preceding letter scarcely requires a comment. Who can avoid perceiving in it evident traces of a generous, a spiritual, and a heavenly mind? Who can help lamenting that such a man should for a time have been placed in circumstances so unfavourable to the attainment of the great object which he had in view in accepting an appointment in India; or indulging a hope, that a time would come, when the providence of God would open to him a way to greater exertions, and more extensive usefulness?

Though Mr. Buchanan's retirement at Barrackpore did not, however, admit of very active employment in the duties of his ministry, it afforded him a valuable opportunity for private study, which he diligently and successfully improved.

His commonplace books at this period evince the same laudable desire of increasing his store of useful knowledge, which we have already witnessed. Some remarks in one of them prove his anxiety to fortify himself against the dangers of worldly society, to which he was then considerably exposed, and to attain the important art of living "in and out of the world at the same time," of "using this world as not abusing it." Upon this point he quotes a passage from Mr. Addison, which appears to express the object he was himself endeavouring to attain. "We shall never be able," observes that sensible and elegant writer, "to live "to our satisfaction in the deepest retirement, un-

" til we learn to live, in some measure, to our sa-
" tisfaction, amidst the noise and business of life."

Other parts of the same book contain reflections on the Persian language, on the improvement of time, on the value of Christian friendship, on purity of conscience, on the propagation of the Gospel, and on the happiness of heaven.

The following extract from a letter to Mr. Henry Thornton, dated the 25th of July 1797, gives a pleasing view of one important branch of Mr. Buchanan's studies at Barrackpore.

" As the friend of my early studies, you will
" naturally be desirous to know in what way they
" have been continued since my arrival in India.
" I am now proceeding in a work which I began
" when I last enjoyed retirement, namely, a seri-
" ous, and, I may say, laborious examination of the
" Scriptures in the original tongues. My enquiries
" are not so much philological, as practical. The
" meaning of the Holy Spirit in Scripture is the
" 'one thing needful' for the student: and I hope
" it will be the subject of many a joyful εὕρηκα to
" me. This severity of investigation reminds me
" of my mathematical vigils. Some have con-
" sidered that interval at college as the most use-
" ful era in the history of the mind. It shews
" what powers of application the soul possesses on
" a subject it loves; even such application as Paul
" recommends to Timothy, who was engaged in

" my present studies—ἐν τούτοις ἴσθι· ' Exist, or live " in them.'

" This, Sir, is a climate which tries the mind " like a furnace. Deterioration seems inherent in " Indian existence. Were God to grant me a pe- " culiar blessing, it would be the habit of industry " whilst I remain in this country. I have ob- " served, in reading the lives of the good, that the " most eminent were men famed for their indus- " try. I have observed too, that few of them had " to encounter what Boileau calls the dangerous " career of wit and genius. The wisdom of God " is shewn in choosing for them that disposition of " mind which is best suited to a sedulous and " humble perusal of his eternal word; for genius " hath ever been a foe to industry.

" I have a Moonshee in the house to instruct " me in the Hindostanee and Persian languages. " Not knowing what may be the purpose of God " concerning me, I have thought it my duty to at- " tend early to the languages of the country; and " to the constitution civil and religious of the " mixed people in it."

Amidst this diligent improvement of his retirement at Barrackpore, Mr. Buchanan entered with lively interest into every thing around him connected with real religion, and embraced with much warmth of feeling every occasion which presented itself, either of kindness or of service.

Of this the following extract from a letter to a lady at Edinburgh, on the death of her son, is a pleasing and satisfactory proof. It is dated from Calcutta, December 4, 1797, and was enclosed in another, in which she was kindly requested, before she opened it, to prepare her mind for intelligence which would at first deeply affect her, but which she would afterwards acknowledge had given her such a theme for rejoicing as she had never before possessed.

"I had no thoughts," Mr. Buchanan begins, "of "writing to you at this time; but I have news for "you from heaven. Your beloved E. has 'fought "the good fight, he has finished his course, he has "kept the faith.' His spirit took its flight at "twelve o'clock. About three weeks ago he visited me at Barrackpore, where he stayed a day or "two. He was then in good health. Our conversation was much on spiritual subjects. He told "me his heart felt the first powerful impression of "religion when on his passage to this country; "and that since his arrival, God had been very "gracious to him. Finding this country not only "unfavourable to health, but to holiness of life, he "had long deliberated whether he ought not to "return to Europe, and had at length resolved to "do so, believing it to be the will of God. He "anticipated the joy of conversing with those "amongst his friends at Edinburgh who knew "the Lord, and wondered that he had not 'made

" more of them,' while among them. But he has " now a better society.

" Next day he returned to Calcutta, and on the " Sabbath following I went down to preach. My " subject was, ' The triumph of the Christian in " being able to submit his soul to the darkest dis- " pensations of God.' On that day your son took " the sacrament for the second time in this coun- " try. On the evening of the same day the Rev. " Mr. Brown preached, ' On the consolations of " the soul which cordially assents to being justi- " fied by faith.' This was the last sermon your " beloved child ever heard; and he told me it was " sweet to the ear, and inexpressibly rich to his " soul. On the next day he was taken ill. Our " most able physician here, Dr. Hare from Edin- " burgh, attended him. During that week we had " no apprehensions of his fever being dangerous. " Before my return to Barrackpore on Monday " last, I passed the morning with him. We then " conceived hopes of his soon being well. He sat " by me on the sofa for an hour. We talked " about his passage to his native country; for the " ship was now ready to sail—But I perceived that " his mind was dwelling on his passage to the " *heavenly* country. He spoke much of the conso- " lations arising from converse with God during " sickness. ' How amazing is it,' said he, ' that the " Lord should have called *me* to such knowledge " and to such grace before I die! India has been

" a happy land to me.' When I left him, he said, " he hoped he should be able to come to church " next Sunday. Not hearing from his brother of " his being worse, I did not return to Calcutta " till yesterday. In the evening I preached, but " did not see him in his usual seat. When I called " this morning, I found that he had just entered " into rest. His countenance is placid and serene " in death, like the state of his mind before his " dissolution.

" Such, my dear madam, has been the happy " death of your son. You are a happy mother, to " have had such a son! He has left a noble testi- " mony to the Gospel in this place; and his me- " mory will be long cherished by many. His bro- " ther loved him affectionately, and is inconsolable " at his loss. His conversation and example have " been of use to many. He preached to them in " his life, and he preached to them by his death. " Admire therefore the dispensation of God in " leading him to this country. It was not for evil, " but for much good."

" Tuesday, Dec. 5.

" This morning at eight o'clock I committed to " the earth the remains of your dear son. It was " a solemn occasion. I was much affected at see- " ing so many persons attend it. Most of them " were only acquainted with his character; but " they wished to shew some respect to the memory

" of one of those few who ' wear white garments " in this Sardis.' The Rev. Mr. Brown was chief " mourner; but yet he rejoiced that the Lord had " lent your child so long to us, and that now ' he " had taken him from the evil to come.'"

The strain of Christian piety and consolation which pervades the foregoing letter must be obvious to every one, but will be best appreciated by those who know experimentally the unspeakable value of well-grounded hopes concerning the future happiness of those who were dear to them; more particularly, if they have been taken from them in a distant land. The spirit of lively faith with which Mr. Buchanan speaks of the glorious hope of the Gospel, is strongly characteristic of his mind; and may serve to counterbalance some less cheerful and animating views respecting himself, which he at this period occasionally expressed.

Thus, early in the ensuing year, he wrote to Mr. Grant in the following terms.

" Calcutta, 6th Feb. 1798.

" My dear Sir,

" I have now been near a year in this country, and have not yet had the satisfaction of hearing from you. I wish to know what you think of my voyage to the East. I seem to have come out under rather unfavourable auspices. No feature of my mission is very agreeable. But I view the

whole as the counsel of the Almighty; and I know that in his plan there is great beauty, though I may not perceive it.

"I have passed this last year in military society, or in solitude. And as I shall shortly be stationed up the country, I cannot expect any material change during life. But if I rightly improve the opportunities I may have, I shall do well. What I lament most is the effect this inactive life has on my mind. You will not be surprised if both my moral and intellectual powers suffer by it. The climate no doubt has its effect in this hebetation of the soul; and I hope I shall recover from it in time.

"I suffered a long struggle before I could resign myself passively to my unexpected destination. But the struggle is now over; and I view myself as one who has run his race; to whom little more is left to do. I have known some, who, in such a case, would have extricated themselves with violence, and sought a new fortune in the Gospel. But it will require a very evident interposition of God indeed to bring me out of this Egypt, now that he has placed me in it: I shall esteem myself highly favoured, if I be enabled to pass my days in it, with a pure conscience, endeavouring to do a little, where much cannot be done.

"I take the liberty of enclosing a bill for fifty pounds for my mother; which I request you will be so good as to send to her, after it is accepted.

"I beg to be remembered to all your family, and to Mr. and Mrs. Thornton, and remain, dear Sir,

"Yours, with much respect and gratitude,

C. BUCHANAN."

The desponding tenor of this letter, connected as it is with similar expressions in some others, may require a few explanatory observations. The unfavourable influence of the climate upon his health, to which Mr. Buchanan refers, must evidently be considered as the principal cause of the depression under which he laboured. He was, doubtless, disappointed in the silence and obscurity to which his station at Barrackpore had consigned him, and which he imagined would be shortly rendered still more hopeless, by his removal to a greater distance from Calcutta, in the interior of the country. It is certain, also, that he felt the want of sympathy and encouragement from some of his friends in England. They had very reasonably formed considerable expectations of his exertions to promote the cause of religion in India; and their distance from the scene prevented them from being fully aware of the circumstances which had hitherto retarded them. Upon a delicate and susceptible mind, like that of Mr. Buchanan, this consciousness of unaccomplished hopes probably pressed with additional and painful weight. Yet amidst it all, his calm submission to what he believed to be the will of God, his refusal to step

beyond the prescribed limits of his duty as a military chaplain, and his pious reference of himself and his services to the divine disposal, prove, that whatever might be his discouragements, his heart was "right with God;" and that he was faithfully employing the "talent" at that time committed to his trust.

The history of Mr. Buchanan's first appointment in India will not be given in vain, if it serve to check in any who may be similarly situated, either abroad or at home, the too natural disposition to despondency or haste; and to lead them, in the conscientious improvement of present opportunities, to wait patiently for farther openings, and in the mean time to "hope in God;" and if it tend to abate in those who may be observing them any impatience of their backwardness in fulfilling even just expectations; and to teach them that charity, which, concerning the substantially pious and sincere, "hopeth all things."

In the month of July following, Mr. Buchanan wrote to several of his friends by the overland despatch. In one of these letters to Mr. Elliott, of Clapham, he informs him of the arrival of his son at Calcutta.

Of the talents and extensive acquirements, the splendid career in the college of Fort William, shortly afterwards established, and the premature and lamented death of this valuable and accomplished young man, the writer of these Memoirs

has on a former occasion recorded a brief account[a]. In again mentioning his name, he does it chiefly for the purpose of illustrating the character of Mr. Buchanan; to whose kindness, counsels, and example, he was eminently indebted. To his father Mr. Buchanan thus writes.

"Your son William is arrived. I had long looked "for him, as for a brother. He resided with me "at Barrackpore for two months, and then went "up to Malda, where he now is. He has con- "ducted himself with much propriety, and con- "ciliated the favour and respect of many. In "some of his anticipations he was sanguine and "incorrect; but his good sense gradually removed "the veil, and discovered things in the right point "of view; and I think he has now formed a very "tolerable estimate of India, and of his situation "in it. Government was at first disposed to place "him at Calcutta. This would have deranged all "your and my plans concerning him. I do not "live at Calcutta. He would have been obliged "to keep house by himself; for there is no private "family that would receive him; and the expense "would have been so great, that all his prudence "could not easily save him from debt. Another "evil of that situation is the ensnaring society. "The young men live by themselves, as at college. "Such a society has proved instant death to the

[a] In his Dissertation on the Promotion of Christianity in India, p. 141.

" virtue of many. After two or three years, I " shall have less objection to his residence in " Calcutta. He will then have more fortitude " and more money, worse health, and lower " spirits.

" I was happy to observe that William's mind " was not injured by the infidel conversation on " board ship. It led him however to *enquire*. And " he was a good deal surprised at the volume of " evidence for the truth of Christianity, which he " found at Barrackpore. While with me he made " rapid progress in Persian; and was laying deep " plans for the attainment of general knowledge. " I had a letter from him this morning. He is " well and happy. I wished him to consider " Malda as a retirement, to be consecrated, like " college, to the improvement of his mind. As " yet he is well pleased with the idea. He com- " plains that *business* usurps much time. But so " he attain the habit of industry in this indolent " climate, I care not whether it be by business or " study. *An active mind, if it be a virtuous one,* " *finds time for every thing.*

" He speaks of his father with much affection. " Write often to him. A father's letter is very " seasonable in this country. He begins well; he " far surpasses my sanguine expectations. But he " has only begun. He was surprised to find eight " weekly newspapers here, together with libra- " ries and learned men. Unfortunately, there are

" no classical folks at Malda. William's Latin and " Greek are therefore in danger. He is already " sensible of this; and begins to think that I was " right in proposing to *task* him. He is much at- " tached to one mode of mental improvement,— " the committing to writing useful observations. " He has ransacked many of my commonplace " books to enrich his own. The only annual in- " vestment of books you need send him, will be " the Reviews; all of which will be acceptable. " Adieu."

Were it consistent with the plan of this narrative, several letters might here be introduced from Mr. William Elliott, which illustrate in a very pleasing manner the advantages he derived from the advice and assistance of Mr. Buchanan in his classical and oriental studies; and above all, in cherishing those religious views which after no long interval he found to be alone supremely valuable. It is probable, from Mr. Buchanan's extensive correspondence with young men in India, that many others enjoyed similar benefits from his friendly counsel.

A few of his preceding observations may perhaps be no longer applicable to the circumstances of the junior servants of the East India Company in Calcutta, in consequence of the salutary changes introduced not long afterwards by the institution of the College of Fort William: but the almost paternal anxiety displayed by the writer for the welfare and improvement of his young friend, and

the practical wisdom of his suggestions, will be not uninteresting to those who may be connected, like his correspondent, with India.

To Mr. Newton, Mr. Buchanan wrote by the same despatch as follows.

"I hope, my dear Sir, that you have received "many letters from me since my arrival here, for "I have written many. You are the only person "who has written regularly to me since I left "England. Your last, dated 2nd Oct. 1797, gave "me much information, pleasure, and comfort. "I have now been a year and a half in India, "and have not yet engaged in the ministry[a]; and "I know not when I shall. At present, indeed, I "should scarcely be able, were I called to it. The "oppression on my chest is so great, and my "breathing so quick, that I cannot speak audibly "in conversation but with difficulty; and the "total relaxation of my frame, and my inability "to sit up long, admonish me that I am not in-"tended for long service. Two fevers since my "arrival have no doubt had some effect in weak-"ening me. But I do not attribute my present "illness to India. I can trace my pectoral weak-"ness to midnight study at college. But I am "thankful that I am without actual pain. I can "think and write a little for two or three hours "every morning. Perhaps I may be restored.

[a] Evidently meaning, not statedly.

" Perhaps ' my mouth may yet be opened to speak " his praise.'

" Will you write a note to Mr. Storry, of Col- " chester, mentioning the following particulars? " John Gale, lately a private in the king's service, " was executed here for the murder of a woman " and her child. But though he suffered the death " of a felon, he died in the faith of Christ. He " was just twenty-two years of age, being executed " on his birthday. He could not read, and had " only three days' instruction from Mr. Brown and " myself. It revived our spirits to behold the power " of the Gospel thus displayed in this barren land. " On the morning of his execution, he requested " me to acquaint Mr. Storry with the circum- " stances of his happy death. His parents are " hearers of Mr. Storry ; and he will be the fittest " bearer of these tidings.

" How is Dr. Fearon? My dear Fearon, how are " you? You cannot easily imagine how gratifying " your letter was to me. I received it on a sick- " bed; and had not seen the face of a Christian for " a month before. A Hindoo, who worships an " idol with an elephant's head, read it to me three " times. I suppose the French have not restored " my answer to it. My frequent indispositions " have prevented me hitherto from writing so " much as I wish. But as I consider that all my " letters to Mr. Newton are letters to you, I con- " ceive myself to have written to you a great deal.

" Remember me, as you ought, to every member " of your family; and write me such another let- " ter as you wrote me last, *if you are able*."

It should here be observed, that the serious indisposition of Mr. Buchanan, as affecting his capacities of usefulness, is distinctly marked in this last letter, as well as the expression of his hope of future service.

The narrative respecting the unhappy soldier, though necessarily brief, from the narrow limits of an overland despatch, ought not, on that account, to be viewed with suspicion. The character both of Mr. Brown and Mr. Buchanan forbids the supposition that they had formed a hasty judgment of this remarkable case; and though false hopes have not unfrequently been cherished upon similar melancholy occasions, yet why should we limit the mercies of the Most High, or doubt the saving efficacy of faith in the Redeemer, even under circumstances apparently desperate? It seems probable too, from the introduction of the late Mr. Storry's name, that the unfortunate young man in question had received in very early life some salutary instructions from the ministry of that excellent man; which, though long forgotten, might have been remembered and confirmed to his everlasting benefit, in the hour of extremity.

Under the same cover, Mr. Buchanan wrote shortly to Mr. Grant to the following effect.

" Lord Mornington has been here near six weeks. " As yet, he maintains much dignity in his govern- " ment. He goes regularly to church, and pro- " fesses a regard for religion. He has been at Bar- " rackpore for ten days past. He was surprised " when I told him that we never had divine ser- " vice there, or at any other station. He was still " more surprised when he heard there were horse- " races here on Sunday morning.

" The apostolic Obeck is well, and affectionately " remembers all your family. He succeeds to " Swartz in the title to our reverence and esteem. " Remember me to Mr. Thornton, the friend of " my studies."

Mr. Obeck, thus favourably introduced, and whose name frequently occurs in Mr. Buchanan's letters, was a native of Germany, for many years employed as steward in Mr. Grant's family, during his residence in India. The piety and fidelity of this good man were rewarded by the liberal support and friendly regard of his patron to the day of his death.

The packet from which the preceding extracts are taken, contained a fourth letter to Mr. Simeon, of Cambridge, part of which is as follows.

" I thought to have passed my life near you; " but—thus it is. You first, I think, proposed a " voyage to me. But you did not mean to consign " me to silence, or to a camp! We may yet see

" the wisdom of God in shewing me a path through " the mighty waters. As my health returns, my " services may be called for.

" Remember me to Mrs. B. She alone opposed " my coming to India. Tell her not to triumph. " She has not seen to *the end*."

Three months after the despatch just detailed, Mr. Buchanan again wrote at some length to Mr. Newton. In the former part of his letter, he repeats with some additional circumstances what he had before communicated respecting his situation and prospects, chiefly with a view to convince his friends in England, that however desirous he might be of more effective services in the ministry, the attempt was at that time impracticable. In proof of this he mentions, that before Sir John Shore, now Lord Teignmouth, left India, Mr. Brown procured an Order of Council, that the military in the garrison should attend at the Presidency church every Sunday morning at six o'clock, there being no chapel or service in the garrison itself. Strong opposition was made to this order, on the ground, that the troops would suffer in their health by marching in the sun. They attended a few Sundays; but at last the clamour became so violent, that the order was revoked, and the triumph over religion considered complete. Mr. Buchanan states this circumstance in order to shew how unavailing any transfer of the chaplaincy of the garrison to himself, could it with propriety have been effected,

would have proved as to the great object of his increased usefulness. He adds, however, that when he was in Calcutta on a Sunday, he usually performed service at the hospital; where, though there was no regular audience, there was always a succession of hearers. It appears also by this letter, that as Mr. Buchanan had no immediate prospect of being himself placed in Calcutta, he was endeavouring, and with some success, to improve the religious views of one of the chaplains of the Presidency, who seemed desirous of discharging his duty with fidelity.

"My health," he observes, "is somewhat improved since my last. I have been recommended "to take much gentle exercise. I think I never "can be *strong*; but regular and easy employment, "and Christian society, may do a great deal; first "to my spirits, and then to my health."

Mr. Buchanan next adverts to the Baptist missionaries, Messrs. Thomas and Carey. Of the latter he speaks in terms of much commendation. His own expectations respecting the conversion of the Hindoos were, at this period, by no means sanguine. Of Mr. Carey, therefore, he remarks, that he was then chiefly employed in laying the foundation of future usefulness. "He is," says Mr. Buchanan, "translating the Bible into the Bengal tongue. "This, like Wickliff's first translation, may prove "the father of many versions." How extensively this anticipation has been realized, it would be

unnecessary to interrupt this narrative particularly to state.

" But," continues Mr. Buchanan, " a rapid " spread of the Gospel is not to be expected in " India. You have heard that Mr. Swartz was " useful in the southern part of Hindostan. It is " true. But Mr. Swartz entered upon the labours " of others. The Gospel has been preached in that " quarter for near a hundred years past. We may " begin here now, as the Danes began there a cen- " tury ago. Zeal and labour, and the lapse of " years, will no doubt produce the usual fruit. In " the revolution of this century, the ' dawn' of the " Gospel has appeared in India. After many cen- " turies have revolved, there may be a general light.

" But I wish not that any prudential considera- " tions from what *has been*, or from what may *pro-* " *bably* be, should check the missionary ardour of " the day. Nothing great since the beginning of " the world has been done, it is said, without en- " thusiasm. I am, therefore, well pleased to see " multitudes of serious persons[a], big with hope, " and apt to communicate; for I think it will fur- " ther the Gospel. Instead of thirty missionaries, " I wish they could transport three hundred. They " can do little harm, and may do some good. But " let them send as many children as possible, or " those who may have children. They will do

[a] This probably referred to the London Missionary Society.

" more good by and by than their parents. No " man turned of thirty can learn to speak a new " language *well.* No Englishman turned of twenty, " who is only acquainted with the labials and den- " tals of his mother-tongue, can ever acquire an " easy and natural use of the nasals and gutturals " of the Bengal language. Send, therefore, old " men to take care of the morals of the young; " and send the young to convert the heathen."

Though the progressive observations and experience of Mr. Buchanan in some measure modified his sentiments upon the important points noticed in the preceding extract, his remarks are perhaps substantially true. But this is a subject which will hereafter be more fully considered. A few other sentences from this letter seem to be worth adding.

" Mr. Elliott will be glad to hear that William is " well. I have a letter from him almost every week. " He sends me down presents of peacocks and " monkies, silk coverlets, and fine cossahs. I hear " that Mr. Udney reposes much confidence in him. " Every body must like him, for he has what few " here have, ' fine spirits and a good temper.'

" Mr. Swartz, the apostle of the east, is dead. " I wrote him a Latin letter a short time before " his death. I wished to write his life, but they " refuse to send me materials [a]. Have you heard

[a] Some years afterwards Mr. Buchanan procured the documents he at this time requested; though other circumstances prevented him from making use of them as he had intended.

" of the ancient Obeck, in Calcutta? Mr. Grant " will tell you about him. Mr. Obeck in Calcutta " is like Lot in Sodom. I asked him one day, if " he could produce ten righteous to save the city? " He said, he was not sure he could produce ten, " but thought he could produce five."

It cannot be doubted that both these excellent men partook too largely of the spirit of the prophet, who thought that he was the only true worshipper of Jehovah, in a corrupt and degenerate age. It is at least certain, that Calcutta has added greatly, within the last few years, to the number of its 'righteous' inhabitants; and not a few in consequence of the labours and example of the subject of these Memoirs.

" My last fever," Mr. Buchanan continues, " pro- " duced a deafness, which is not yet gone. It is " very inconvenient to me; and Dr. Hare says that " it may remain a long time. The schoolmen say, " the loss of *all* the senses is *death*. By the loss " of hearing, I certainly feel the loss of the fifth " part of *life*. When nature takes away one sense, " they say, she adds to the rest. But when disease " takes away one, it injures the rest. At least I think " so. I feel that a sense of infirmity cows the men- " tal powers, and thereby hinders their exertion.

" When you see Mr. Thornton, tell him I often " think that he has great need of faith to believe " the Scripture, which says, 'Cast thy bread upon

" the waters, and thou shalt find it after many " days.' Many days have elapsed, and yet the " bread he threw to me is not returned. Adieu.

" C. BUCHANAN."

The admirable friend and patron, to whom Mr. Buchanan thus alludes, was the reverse of any thing impatient or unreasonable in his expectations from others; and his habit of scattering his beneficence with a liberal hand was combined with a spirit of faith which could wait long for the promised fruit, and in many cases be satisfied with leaving his various work with God. In the present instance, however, he lived to reap, after " not many " days," a rich reward of his labour.

In writing to Mr. Grant, in January 1799, the following passage occurs, which, though brief, shews both Mr. Buchanan's anxiety to promote the interests of religion in India, and his lively satisfaction at any public regulations which promised to be auxiliary to that important object.

" I wrote to Mr. H. Thornton by the Montrose, " on the 8th instant. In that letter I ventured to " say in what way you might probably be of ser- " vice to us here. But you will be the best judge " of the propriety of the measure; though perhaps " circumstances have now a complexion rather dif- " ferent from what they had when you left the " country.

" Your moral regulations of May last are

" come[a]; and not before they were wanted; they " have been just published, and are well received. " I ought not to say published. Lord M.'s deli- " cacy induced him to communicate them by cir- " cular letter. They ought to have been pro- " claimed from the house-top."

The next paragraph refers to a melancholy scene, which had then recently taken place in India.

" I suppose you have already heard of the mas- " sacre at Benares. Cherry, Graham, Hill, Evans, " and Conway, are, I think, the names of the Eu- " ropeans murdered. Vizier Ally, the perpetrator, " is not yet taken. Mr. Davis defended himself " for an hour in a narrow stair-case. He killed two " or three of the assassins, and the rest fled on the " approach of the military. Mrs. Robinson and " Miss D'Aguilar had hid themselves in an out- " house."

Mr. Buchanan's acquaintance with some of the literary natives of India appears from the following introduction of one of them to Mr. Grant.

" Barrackpore, 28th Jan. 1799.

" I wrote to you a few days ago by one of the " regular ships. I now write to introduce to you " Aboo Talib Khan. He is a Mussulman of some " consideration among his countrymen, and of some

[a] Referring chiefly to a proclamation against Sunday horse-racing, and to the erection of chapels at some of the military stations.

" eminence among the Persian literati. You may " possibly have seen him, as he was well known to " Lord Cornwallis. He goes to England for the pur- " pose of giving his son an English education. " And he is in hopes that he will be assisted by " his India friends in promoting this purpose.

" He is desirous to inspect the Arabic and Per- " sian MSS. in the Universities. I have given him " letters of introduction to some gentlemen at Cam- " bridge. He has written, in the Persian language, " a geographical work, a critique on Persian poetry, " and biographical sketches on eminent poets.

" He may probably be competent to superintend " your new Museum for Oriental Literature in " Leadenhall-Street. As his circumstances are " slender, he may be induced to offer his services " for a pecuniary consideration, in any way that " may be proposed.

" I do not myself know Aboo, but I am inti- " mately acquainted with some of his literary " friends."

On the 1st of February following, Mr. Buchanan, after informing Mr. Elliott of the arrival of his eldest son in India, thus intimates the commencement of the system, which the Governor General was now contemplating with respect to the junior servants of the Company.

" Lord Mornington aids us here. He no longer " leaves it at the option of the young men, whe-

" ther they will study or not. An examination at " the expiration of three years hence is to decide " on all pretensions to new appointments.

" I hope you received the letter in which I ex- " pressed a wish that you would send me out all " the periodical works issued in the style of li- " terary reviews. These are necessary for me. " Without them I know not what books to order " for this country. I am constantly applied to by " families, religious, moral, and dissipated, to name " books for them. I have already inundated them " with Barruel, Paley, Watson, Wilberforce, and " the Pursuits of Literature. I sit here in secret, " and do what I can. A *few* of the reviews will " not do; but *all* will tell me the truth. Watch " the press for me. You cannot do me a greater " favour, or perhaps your sons here more good. I " want both annual reviews from 1789, the era of " the new philosophy in *operation*. Taylor's ser- " mons, supposed to be written or revised by John- " son, send me; though perhaps they are but " '*nugæ canoræ*.' I have not seen them."

A few days after the date of the preceding letter, he wrote at considerable length to one of his Cambridge friends, upon a variety of topics connected with their mutual pursuits, and interspersed with remarks on India. This letter exhibits the impressive sense which the writer entertained of the paramount importance of Christianity, and of the duty of active exertions to promote the moral

and religious welfare of mankind on the part of himself, and such men as the college friends to whom he refers. Many of his observations display both acuteness and elevation of thought, and much knowledge of the world. A few of them relating to the state of religion both in India and England were, perhaps, even then somewhat harsh and dogmatical; but it is extremely difficult in the present day to appreciate the justness of such remarks, so great has been the moral change in both countries since that period. The tendency, however, of the whole is obviously useful, and in a high degree creditable to the spirit and talents of the writer.

"Calcutta, February 4, 1799."

After rallying his friend on his remaining at college instead of marrying, he expresses himself thus. "A man advances, perhaps, till he becomes "Bachelor of Arts; but after that, he is retrograde "for ever. Is not this generally true? You may "perhaps continue to advance *in verbiage*, but you "will go back in life. Your endeavours to fulfil the "great purposes for which you were sent into the "world will grow daily more feeble, and your view "of those purposes will at length be utterly lost." * * * "But whither then shall we go, if you di-"vorce us from our learned ease? Why, go to "London. Take a curacy, or take a chapel. Call "forth your learning and put your eloquence to "use. Sluice the fountain so long embanked at "college stagnant and green, and permit the wa-

" ters to rush abroad, to fertilize many a plant " and gladden the vale. Go forth and stem the " torrent of infidelity with a resistless eloquence; " and let me hear your voice on the banks of the " Ganges. To what purpose have you laboured " at Quinctilian, if you do not now lift up your " voice and proclaim the glad tidings of the ever- " lasting Gospel? * * * At present I see you and " D. lisping with pebbles in your mouths on the " banks of the Cam. But I hope one day to hear " your thunder from the rostrum. I hope to see " you 'wielding at will' your awful assemblies, and " exciting them with a more than Demosthenic " power to resist the invading foe, the New Philo- " sophy. I hope to see you do more. In the " more grateful and copious manner of the Roman " orator, you will, like scribes well instructed in " the kingdom, bring forth things new and old " to confirm the believing, convince the doubtful, " and heal the wounded spirit; ever displaying " this your great and endless theme, the power of " grace in awakening to life the torpid soul; and, " in your previous studies, ever sitting by the " fountain of truth, πηγὴ ῥέεσα πειθῦς, that 'fountain " flowing with persuasives,' the Bible; so will your " orations have less of the lamp, and more of that " heavenly fire, which alone can make them profit- " able to your hearers.

" How astonished you will be that my first pages " to you from Milton's 'remote Bengala' should

"be on such subjects as these! You, no doubt,
"expected to hear

"Of moving accidents, by flood, and field;
"And of the cannibals that each other eat,
"The Anthropophagi———— .

"But I have not patience with all these subjects.
"You must send out some of those fellows, who can
"write a tour through Wales, or Gogmagog Hills.
"*They* will *so* astonish you! Besides I am not
"writing to freshmen. I am writing to the learned.
"And all the *mirabilia* I could describe to you are
"already described in Queen's college library. But
"I must make some allowance for the different
"effects of an absolute and a partial view of things.
"The truth is, that the traveller who sees new
"things every day, sees new things with indiffer-
"ence. The passion of curiosity is so constantly
"excited, that it loses its power. The '*nil admi-*
"*rari*' seizes us much sooner with respect to ob-
"jects of *sense* than objects of reflection. Besides,
"where all is new, the mind knows not where
"to rest. It cannot embrace all, and it studies
"none. This is particularly the case with many
"young men just arrived in India. They are won-
"der-struck; they suffer a kind of mental pa-
"roxysm; they ask questions for a while; but
"they find there is no end of subjects of wonder;
"and at length they are tired with wondering.
"The man of reflection will examine these sub-
"jects at his leisure, but the οἱ πολλοὶ would no

" longer wonder, if the moon were to fall; they " would suppose it was the way with the Bengal " moons.

" The most useful lesson I have learnt from tra- " vel is, that the world, or all that is in it, cannot " satisfy the soul of man. Many years ago, my " chief ambition, as you know, was to make the " tour of Europe. But how *little* does this idea " appear! As a village is the world to a child, so " Europe was the world to me. But Europe is " now become a village; and the globe itself, " which seems to have revolved under my eye, has " no longer its former extent, novelty, or import- " ance. My ambition seeks now to explore new " worlds. And were the Deity to gratify my wish, " and to permit me to traverse the planetary globes " around us, yet how circumscribed would be my " view, how limited my knowledge! The solar " system is but a point in the universe! What " then is natural knowledge? Like space it has no " limit. Let us return then to our village, and " view its inhabitant;

" His knowledge suited to his state and place,
" His time, a moment; and a point, his space.

" And this is equally true, whether you live but a " few years, confined to your native spot, or live " three ages, and traverse the world around.

" This thought casts a transient gloom over " science and all human knowledge. It is con- " fined and uncertain, and therefore unsatisfying.

"It is now that the mind turns with pleasure from "the works of God to his word. The works of "God indeed declare his glory; but the mind can- "not comprehend them, nor be satisfied with sur- "veying them. But the word of God quenches "the thirst. It is that fountain which can alone "satisfy the capacious soul of man.

* * * * *

"Infidelity raged here with great violence for- "merly, but it is rather on the *defensive* now. It "was fashionable for a time to allege that oriental "research was not favourable to the truth of Chris- "tianity; but the contrary is found to be the case. "As far as my own enquiries have gone, I can "truly say, 'I have seen the star, and worshipped "in the East.' In the study of eastern history and "learning, there is endless proof of the truth of "both the Old and New Testaments.

* * * * *

"I suppose you have heard of the grandeur of "English life in India. To live in the first circle "in India is to live at court. There is nearly the "same dignity of etiquette, elegance of equipage, "and variety of entertainment. Every lady is "handed to table according to her rank; and—no "grace is said.

"What chiefly astonishes an Englishman (I "should have said a Scotchman) is the profusion "of meat on the tables. We sit down to hecatom- "bæan feasts. But you will not wonder at this,

" when you hear that the price of a sheep is but " half-a-crown. We have no *drinking* here; no " Bacchanalian feasts. Wine is a drug. Wherever " we go, we expect to find what we have at home, " plenty of Claret and Madeira; and he who " would think it a compliment to urge another to " drink, would be accounted a vulgar fellow, just " imported from a military mess-room, or a lite- " rary combination-room.

" Must I say something of the natives? Their " general character is imbecility of body, and im- " becility of mind. Their moral powers are and " have been for ages in a profound stupor; and " there is seldom an instance of their being awak- " ened. A partial attempt, or rather experiment, " is now making on them by some Christian " teachers. The Hindoo mind seems at present " to be bound by a Satanic spell; and it will re- " quire the cooperation of a more than human " power to break it. But divine cooperation im- " plies human endeavour. Many ages must then " elapse before the conversion of India is accom- " plished.

" With respect to moral action, the Hindoos " pay as little attention to their own religion as a " rule of life, as the English do to theirs. Your pro- " fession of the Christian religion is a proverbial " jest throughout the world.

* * * * *

" The Hindoo is born blind; but you put out

" your own eyes. Loose principles and sensual " indulgence first dim them, and then the 'drop " serene' of the new philosophy quenches the orb.

" A residence in this country adds much to the " personal dignity of the European. Here the la- " bour of a multitude is demanded for the comfort " of one: and it is not so much demanded as vo- " luntarily given. In no other country can we so " well see the homage which matter gives to mind. " Generally, however, it is but the homage which " black pays to white. This is the grand argu- " ment for keeping the Hindoos in a state of men- " tal depression. The hyperborean Scotchman, " broiling under a perpendicular sun, needs some " *levamina laborum;* and the state of the Hindoo " *minds* is admirably calculated to take care of our " *bodies.*

" You know the character of the Hindoo super- " stition. It is lascivious and bloody. I know no " epithet that embraces so much of it as either of " these two. Of the first I shall say nothing: I " shall not pollute the page with a description of " their caprine orgies in the interior of their tem- " ples, nor the emblems engraved on the exterior.

" Their scenes of blood are not less revolting to " the humane mind. Human sacrifice is not quite " abolished. The burning of women is common; " I have witnessed it more than once.

" This power of self-sacrifice is given them from " insensibility of mind, and from that alone. Just

" as a child may be persuaded to plunge into dan-
" ger which infant reason cannot see, so the Hin-
" doo, of childish capacity, is persuaded to destroy
" his existence; he views neither death nor life in
" their true light.

" All comparison, therefore, between the forti-
" tude of the Christian martyr and the madness of
" the Hindoo is nugatory and absurd.

* * * * *

" What are your studies now? They have long
" been general; I hope they are now particular. I
" expect soon to see your name and D—'s to some
" useful publication. I pray you, support the au-
" thor of the Pursuits of Literature in his work:
" you are both able. Only conceive some grand
" design, some *one* purpose; collect your powers
" to it, and you will execute it. You remember
" the Johnsonian aphorism: ' Whatever a man is
" able to conceive fully, he will by patience and
" labour execute well.'

* * * * *

" What is T— of Sidney doing? Does he reap
" the fruit of our Hebrew and Italian hours? Has
" he published any thing since his Academical
" Contributions? The metaphysical T—! I never
" knew so grave a speculatist have such fine affec-
" tions: but they had no object then. I was once
" afraid that he would prove to be of Godwin's
" school. But I can easily believe that his mar-
" riage has prevented it. Marriage and its accom-

" panying joys and sorrows have cured many a " theorist.

" There is no harmony among the mental " powers, no consistency of purpose, no solace in " life, till the affections are moved. Some find " another object to move them than marriage; but " rarely. Plato says that there are not many such " objects. St. Paul says that there is *one*.

* * * * *

" I wish not to see any of you engage in general " or speculative subjects at this time; nor even in " useful works, *slow in operation*. This is the mo- " ment for urgent and direct attack. We have had " too many books of late, addressed to the Infidels " in the style of alterative. In your academical " laboratory have you not some ' strong purgative " drug to scour these French?'

" The truth is, we have acted too long on the " defensive: let us now act on the offensive. In- " fidelity cannot bear to be attacked. It can annoy " by stratagem and Parthian dexterity; but it can- " not shew a resolute front. ' Resist the devil, and " he will flee from you!'—Keep close to the Greek " originals of the Socratic and Apostolic school, " and you may fight a host of these lank sickly " giants, *forced* by the compost of this vapouring " age.

* * * * *

" Have you no MSS. of your own composition " to send me? I am desirous to *see* you, and I can-

" not see you in a letter. I am anxious for your " fame. I have seen you run the circle of the " sciences with eclat. And I now wish to know " what you are going to *do*."

It could not have been hazardous to predict from the writer of the preceding letter exertions of no ordinary nature to promote, by every means in his power, the great cause which he had so evidently at heart. Some hints which it contains respecting marriage, as well as the general character of Mr. Buchanan, lead us to expect that he was by no means indifferent to that subject. He had hitherto been too much occupied with study, and with his entrance upon his professional career, to indulge any thoughts respecting it; but his affectionate and social disposition, and the comparative solitude in which he was compelled to live; convinced him of the expediency of entering into the married state. This important change in his condition took place on the 3d of April 1799; on which day Mr. Buchanan married Miss Mary Whish, third daughter of the Rev. Richard Whish, then rector of Northwold in Norfolk.

Upon this interesting event, it may be best to allow Mr. Buchanan to speak, as usual, for himself. He thus writes to Mr. Newton about two months after his marriage.

" Miss Mary Whish, and her elder sister,"

(afterwards married to Major Prole,) "came out "to India about five months ago, with their aunt "Mrs. Sandys, wife of Captain Sandys, commis- "sary of stores in Calcutta. The younger of these "ladies was so much disgusted with the dissipa- "tion of India, that she would gladly have returned "single to England. I did not see her till two "months after her arrival. But we had not been "long acquainted before she confessed, that she "had found a friend who could reconcile her to "India. I did not expect that I should have ever "found in this country a young woman whom I "could so much approve. Mrs. Buchanan is not "yet nineteen. She has had a very proper educa- "tion for my wife. She has docility of disposi- "tion, sweetness of temper, and a strong passion "for retired life.

"She is religious as far as her knowledge goes, "and her knowledge is as great as I suppose yours "or mine was at her age. Our marriage was sanc- "tioned by the approbation of all who knew her, "and who knew me.

"I have now been married two months, and "every successive day adds something to confirm "the felicity of my choice, and the goodness of "God in directing it.

"Mrs. Buchanan has read many of your letters "to me, and hopes you will mention her name in "your next. She is now reading the 'Christian

" Character exemplified,' published by you, and " aspires to the spirit and piety of the lady whose " character it is.

" I still reside at Barrackpore, where it is now " probable I shall remain some years. But I must " take no thought for to-morrow. Years, days, and " hours are not mine. *Moments*, how sacred!"

In replying to some enquiries of his correspondent, Mr. Buchanan proceeds to mention, what in the prospect of continuing at Barrackpore must have been peculiarly painful to him, that it was thought no chapel would be built there, under the new arrangement relative to that subject, as no European regiment was at any time ordered to that station. Under these circumstances he mentions that he was anxious to take every opportunity of assisting Mr. Brown at Calcutta; and adds, that he had successfully laboured to promote a good understanding between him and his colleague, and to remove some prejudices which had previously existed against him and the ministrations at the mission church. He then continues as follows.

" You will have heard by this time the fate of " the expedition to Otaheite. The missionaries, " banished by the natives, fled to Botany Bay. " One of them, I hear, is lately arrived in Cal- " cutta, from Port Jackson. I hope this south- " sea scheme will not *discourage* the missionary " societies. They have done no harm: and if " they send out their next mission with less carnal

" eclat, and more Moravian diffidence, they may " perhaps do some good. Their chief fault was in " the selection of the men. It appears, that most " of them were weak, and most of them novices.

" Lord Mornington is taking measures to send " home all Frenchmen and republicans. I was " applied to lately in a kind of official way, to " give some account of the Baptist missionaries. " It was asked, What was their object? How sup- " ported? Whether they were not of republican " principles? As I had some good data for speak- " ing favourably of Mr. Carey, I confined myself " to him. I stated the origin of the Tranquebar " mission, and its success under Swartz, and I re- " presented Carey as endeavouring to do in Bengal " what Swartz did in the Deccan. He called upon " me lately in his way to Calcutta. He considers " himself as sowing a seed, which haply may grow " up and bear fruit. He is prosecuting his transla- " tion of the Scriptures. This is a good work. It " will be useful to those Hindoos who are some- " what influenced by Christian instruction, and " particularly useful to Hindoo children brought " up in Christian schools. I told Mr. Carey, that " I thought he could not employ his time better " than in translating the Scriptures. I explained " to him, from sources with which he seemed un- " acquainted, the plan and progress of the Tamu- " lian Scriptures, and the circumstances attending " the publication.

"And now, my dear Sir, pray for us. Under "my Mary's care, I improve in health and spi- "rits."

The hint which Mr. Buchanan suggested in the preceding letter, as to the too confident spirit with which some missionary plans had been undertaken, and as to one of the principal causes of their failure, will be generally acknowledged to have been dictated by the soundest judgment.

In the autumn of this year, Mr. Buchanan informed Mr. Grant that he had been recommended to accept a vacant chaplaincy at Bombay. "Being "altogether ignorant," says he, "of the particulars, "I wrote to Mr. Fawcett, the accountant general "there, (who wishes me to go,) to explain fully "to me the nature of the situation. If it be the "first chaplaincy to the Presidency, I shall accept "it." He adds; "There is to be a relief of staff "this ensuing November. Whether I shall be in- "cluded in it, I know not."

It is probable that Mr. Buchanan's enquiry respecting the chaplaincy at Bombay proved unsatisfactory. However this may have been, the providence of God shortly afterwards introduced him to a sphere of labour in Calcutta, which was equally adapted to his talents and his wishes. Towards the close of the year, Lord Mornington appointed him a third chaplain to the Presidency, and he immediately entered upon the duties of that office.

One of the earliest occasions of public service, to

which Mr. Buchanan was called after this appointment, was in February 1800; when he preached a sermon at the new church, before Lord Mornington and the principal officers of the government, on the day appointed for "a general thanksgiving, for the "late signal successes obtained by the naval and "military forces of his Majesty and of his Allies; "and for the ultimate and happy establishment of "the tranquillity and security of the British pos-"sessions in India."

This sermon was so highly approved, that Mr. Buchanan received the thanks of the Governor General in Council, with a direction, that it should be printed; and it was undoubtedly a production which well deserved that honour. It was founded on the 11th verse of the 21st Psalm; "For they "intended mischief against THEE; and imagined "such a device, as they are not able to perform:" and contains a luminous and impressive view of the principles, progress, and effects of the new French philosophy, to which Mr. Buchanan justly attributed the awful struggle in which this country was then engaged. This important subject has since received such ample discussion and illustration, that it is happily no longer necessary to dwell upon it. The following passages from this discourse may, however, with propriety be extracted, in proof of the ability and judgment, as well as the piety, of its author.

"The contest in which our country has been

" so long engaged hath, in one particular, been of " essential service to her. It hath excited a greater " respect for Christian institutions and Christian " principles. A long period of internal tranquil- " lity and security had induced an *indifference* " about religion, which was rapidly gaining ground, " and was making room for that infidelity which " our enemies wished to substitute. But the cri- " tical situation in which the nation was placed, " and the dangers that threatened her, led men to " review their principles, and to consider seriously " by what means she might be saved. Hence there " is now a growing regard for Christian ordinances. " There is now a more general acknowledgment " of the providence of God; more attention is " paid to moral character; more care is taken in " forming the minds of youth; and more ample " means of instruction are afforded to the common " people.

" In the anxiety that prevails in the mother- " country about the principles of all who are con- " nected with her, she will naturally be interested " to know what is the state of religion amongst *us*. " ' How,' she will ask, ' amidst all this revolution " of opinion and practice which agitates the world, " is that distant society affected? Are they altoge- " ther free from infidel principles? And does the " public spirit of the people shew itself in combat- " ing these principles, and in maintaining a respect " for Christian institutions?'

"However this subject might have been over-
"looked in the infancy of our settlements, it be-
"comes now a matter of public consequence. The
"importance we are daily acquiring in the eyes of
"the world, and the destructive effects of irreligion
"in other countries, make it proper that we should
"shew that we yet profess the faith of our coun-
"try, and that we are yet willing to be accounted
"a Christian community.

"On this subject we think there can be but one
"sentiment. Men of sense and of responsible situa-
"tion, who love their country, and who know the
"danger of the new principles, will not, we are
"persuaded, be averse to shew this countenance
"to the Christian religion. Such example is of
"the more consequence, on account of the great
"number of young persons who are yearly added
"to our society. These persons are denied those
"opportunities of instruction they enjoyed at home;
"and they arrive at so early an age, that, in gene-
"ral, their principles are formed and fixed *here*.
"And when it is considered that they are here-
"after to fill the offices in the government of the
"country, and are to be themselves the guardians
"of the public principles, it will certainly appear
"of consequence, that their minds should be im-
"pressed with a respect for those religious and
"moral observances, on which the future safety
"and happiness of the country depend."

"—Scepticism and infidelity are not now so well

" received in society as they once were. It was " formerly thought a mark of superior understand- " ing to profess infidelity. It was thought a proof " of some learning to think differently from others " on religious subjects.

" But we have now seen, that the most illiterate " and most abandoned of the human race can be " infidels.

" We have also seen, that there is no super- " stition more irrational in its effects, no fanaticism " more degrading to the human mind, than the " fanaticism of infidelity.

" We have further seen the *moral* effects of infi- " delity; effects flowing directly from it, acknow- " ledging no other source. And after what we " have seen of these effects, we think no man can " add to his respectability in society, either for " understanding or for moral character, by avow- " ing himself to be an advocate for infidelity."

"—But we trust that the great body of our society " is yet animated by Christian principles, and that " they are ready to make common cause with their " country in defending these principles to the ut- " termost.

" Some will doubt, and some will disbelieve, but " it is an eternal truth, that the Christian religion " is the rock on which rests our existence as a civil- " ized nation; on which rest our social blessings, " and our individual happiness. Take away this " rock, and you give your country to convulsion

"and endless disgrace. Built on this rock, she "hath withstood the violence of the storms that "have so long assailed her. Secure and tranquil "in the midst of the tempest, she stands at this "hour firm and impregnable, while those who "built on the 'sands of infidelity,' have been over-"thrown."

Copies of Mr. Buchanan's thanksgiving sermon were distributed by order of government in every part of British India, and sent home to the Directors of the East India Company.

"You may easily conceive," says Mr. Buchanan, writing to a friend in England, well acquainted with the prevalence of sceptical principles at that period in India, "the astonishment of men at "these religious proceedings. However, all was "silence and decent acquiescence. It became fa-"shionable to say, that religion was a very proper "thing, that no civilized state could subsist without "it; and it was reckoned much the same thing to "praise the French, as to praise infidelity."

The importance of this public recognition of Christianity as the only basis of civil prosperity, was soon perceived in the increasing attention to personal religion.

"Our Christian society," adds Mr. Buchanan to the same friend, "flourishes. Merit is patronized, "immoral characters are marked; and young men "of good inclinations have the best opportunities of "improvement."

The same happy effects were thus distinctly noticed by Mr. Brown, in a memorial on the general state of society in Calcutta, drawn up some years afterwards, for the information of the Society for promoting Christian Knowledge.

"These solemn acts," observes that excellent man, "and the public thanksgivings, which took "place for the first time under Marquis Wellesley's "government, awakened a religious sense of things "in many; and led to an open and general ac- "knowledgment of the divine Providence, which "has been highly beneficial to the interests of true "religion and virtue."

On Mr. Buchanan's removal to Calcutta, he thus resumed the account of his studies and proceedings, in a letter to Mr. Henry Thornton.

"The plan of study I formed about two years "and a half ago has not suffered any material "alteration since. I soon, however, discovered the "small value of the Persian and Hindostanee lan- "guages to me, and was contented with a superficial "acquaintance with them. My scriptural studies I "pursue with my first purpose, and I hope I shall "continue to pursue them to the day of my death. "My general studies have been much diversified "by correspondence in different parts of India, on "subjects classical, mathematical, and theological. "The latter has been the most laborious and gene- "rally the most pleasant. This subject is often "forced upon me. But I have seldom permitted

" myself to *defend* Christianity. I have usually " acted on the offensive, and attacked infidelity. " This is a very unpleasant mode to the infidel. " During the last year I received many anonymous " letters, particularly from young persons, on pole- " mical divinity; but the correspondence has gene- " rally ended in real names. In consequence, I " am often applied to for books, and have expended " much in purchasing valuable works at our dear " market. Small religious tracts are of little ser- " vice to those with whom I have to do.

" My public ministrations have been rare, but " perhaps not so rare as from my situation might " be expected. Of the three years I have been in " India, including the number of times I have offi- " ciated at the hospital in Calcutta, and in my own " house at Barrackpore, I have preached on an " average once a fortnight.

" My great affliction since I came to India has " been *bad health.* I feel a languor of constitution, " and a difficulty of respiration, which no medical " aid has yet been able to remove. This I sometimes " think has taken away one half of the energy and " usefulness I might have preserved or acquired in " a cooler region. But this also is the dispensa- " tion of God; and it has added to me *that*, which " elsewhere I might not have found."

In a letter, however, to Mr. Newton, about the same time, Mr. Buchanan observes, " I have en- " joyed better health this year than in any former;

" and I trust that I shall be strengthened and " spared for some service."

During the first six months of the year 1800, the plan of a collegiate institution had been formed by Lord Mornington, (who, in consequence of the splendid successes of his policy in the Mysore, had been created Marquis Wellesley,) for the purpose of promoting the literary improvement of the younger civil servants of the Company. This important measure, in the arrangement and conduct of which Mr. Buchanan was so essentially concerned, he thus mentioned in the month of June in a letter to Mr. Grant.

" Lord Wellesley is at present engaged in found- " ing a college for the instruction of the young " civil servants in eastern literature and general " learning. He desired me to draw out a sketch " of the constitution of the college; which I did. " And now Mr. Barlow has instructed me to draw " up a minute as a justification of the measure. " Lord Wellesley proposes that Mr. Brown should " be the Provost of the college; and he is certainly " the fittest man in Calcutta for that office. I had " him in my mind when drawing up the duties " of Provost. There will be about eight or ten " professors. No promotion in the service, but " through the medium of this institution. The " students to remain at college for three or five " years. Prizes and honors to be proposed for

" those who distinguish themselves, and degrees " to be taken to qualify for certain offices."

Some allusion is made to the subject introduced in the preceding extract in the two following letters from Mrs. Buchanan; which, as they exhibit a pleasing and faithful picture of a most amiable woman, very early removed from this world, it may not be uninteresting to insert, before we proceed to a more enlarged view of the college of Fort William.

The first is addressed to Mr. Newton, and is dated Calcutta, 24th June, 1800.

" Dear Sir,

" Mr. Buchanan assures me that you will excuse the liberty I take in writing to you. I have long wished to acknowledge the debt I owe you, for your valuable works. They have been blessed to many, and I trust will be also blessed to me. But I believe I am still more indebted to you as the friend, father, and instructor of my beloved husband; as such, I must consider you as the instrument, under God, of my present happiness.

" You will be glad to hear, that Mr. B's health is of late much improved; but I am alarmed lest his approaching labours should be too much for him. We have reason to believe that he will be appointed a professor in the new college. He himself wishes to decline it; but his friends do

not see how it is possible, as he has taken an active part in the institution. It is supposed that he may have his choice of three professorships, classics, mathematics, or the belles-lettres. I believe his intention is to accept of a situation in college, if it be easy; but if not, to decline it on the plea of health.

"Dear Sir, I cannot expect to see you in this world; may I therefore request you to send your blessing to me and my little girl.

"I desire my love to your niece, and remain,

"My dear Sir,

"Yours with Christian affection,

"MARY BUCHANAN."

The second of these letters is to Mr. Elliott; and while it expresses with equal simplicity the advancing piety of her own mind, it recognizes the support which Lord Wellesley was then affording to religion in Calcutta. It is of the same date with the former.

"Dear Sir,

"Your letter to Mr. Buchanan, in which you mention our marriage, gave me real pleasure. And as you expressed a wish that I should write to you, I take this opportunity to thank you for your affectionate congratulations. You have reason indeed to congratulate *me*. It is the happiest circumstance in my life, that I ever came to India;

where I have been united to one, whose endeavours God has been pleased to bless, in leading me to some knowledge of the everlasting Gospel. It is a new Gospel to me, and I seem to live in a new world, differing far more from my old world, than India differs from England. May I request your prayers, that this good work may be carried on in my heart, and that it may issue in honour to my beloved husband, and to his ministry here? He has much to encourage him in the work of the Gospel. There is an evident change in the face of the society here, even in the short time since I arrived in the country. Lord Wellesley seems inclined to support the Christian religion by *every* means. Vital religion also is encreasing. It seems to be fostered under the wing of that general sanction to Christianity which has lately been given. This is the only place in India where religion is countenanced. We have now many respectable families here, in which piety meets with real encouragement.

"I remain, dear Sir,

"Yours, with much esteem,

"MARY BUCHANAN."

By the despatch which conveyed the two preceding letters, Mr. Buchanan sent another remittance to his mother, to the comfort of whose declining years he was afterwards enabled still more largely to contribute.

On the 18th of August 1800, the college of Fort William, which had been virtually in operation since the 4th of May, was formally established by a minute in council[a], in which the Governor General detailed at length his reasons for such an institution. The important part which Mr. Buchanan took in the formation and subsequent conduct of that establishment will sufficiently justify the following brief abstract of the able and interesting document referred to.

The British possessions in India, said his Lordship, now constitute one of the most extensive and populous empires in the world. The immediate administration of the government of the various provinces and nations composing this empire, is principally confided to the European civil servants of the East India Company. Upon them, in consequence, devolve the duties of dispensing justice to millions of people of various languages, manners, usages, and religions; of administering a vast and complicated system of revenue throughout districts, equal in extent to some of the most considerable kingdoms in Europe; and of maintaining civil order in one of the most populous and litigious regions of the world. They can, therefore, no longer be considered as the agents of a commercial concern; they are in fact the mi-

[a] See "The College of Fort William in Bengal," published by Mr. Buchanan in 1805.

nisters and officers of a powerful sovereign, and must be viewed in that capacity, with a reference, not to their nominal, but to their real occupations. Their education should consequently be founded in a general knowledge of those branches of literature and science, which form the basis of the education of persons destined to similar offices in Europe. To this foundation should be added an intimate acquaintance with the history, languages, customs, and manners of the people of India, with the Mohammedan and Hindoo codes of law and religion, and with the political interests and relations of Great Britain in Asia. They should be regularly instructed in the principles and system which constitute the foundation of that wise code of regulations and laws enacted by the Governor General in council, for the purpose of securing to the people of this empire the benefit of the ancient and established laws of the country, administered in the spirit of the British constitution. Finally, their early habits should be so formed, as to establish in their minds such solid foundations of industry, prudence, integrity, and religion, as should effectually guard them against those temptations and corruptions with which the nature of the climate, and the peculiar depravity of the people of India, will surround and assail them in every station, especially upon their first arrival in that country. The early discipline of the service should be calculated to counteract the defects of the

climate and the vices of the people, and to form a natural barrier against habitual indolence, dissipation, and licentious indulgence; the spirit of emulation in honourable and useful pursuits should be kindled and kept alive by the continual prospect of distinction and reward, of profit and honour; nor should any precaution be relaxed in India which is deemed necessary in England, to furnish a sufficient supply of men, qualified to fill the high offices of the state, with credit to themselves, and with advantage to the public.

It would be unnecessary, continued Lord Wellesley, in the document referred to, to enter into any examination of facts, to prove that no system of education, study, or discipline now exists, either in Europe or in India, founded on the principles, or directed to the objects, before described. His Lordship, however, proceeded to review the course through which the junior civil servants of the East India Company then entered upon the important duties of their respective stations; and the result of this examination tended to prove, that the actual state of the Company's civil service in India was far removed from perfection or efficiency, and that the cause of this defect was to be found principally, if not exclusively, in the imperfect education of the junior civil servants, and in the insufficient discipline of the early stages of the service.

In reply to the general argument, which might

be adduced to disprove the necessity of any new institution, on the ground, that the service of the East India Company had, through a long period of years, always furnished men equal to the exigency of the occasion, it was contended, that extraordinary combinations of human affairs, wars, revolutions, and all those unusual events which form the marked features and prominent characters of the history of mankind, naturally bring to light talents and exertions adapted to such emergencies. But that it must never be forgotten, that the successive efforts of the personages thus raised up, and the final result of various revolutions and wars, had imposed upon the East India Company the arduous and sacred trust of governing a great empire; that duty, policy, and honour required that it should not be administered as a temporary and precarious acquisition, but as a permanent succession; and that in this view its internal government should not be left to depend on the success of individual or accidental merit, struggling against the defects of established institutions; but should be so ordered as to secure a constant, steady, and regular supply of able magistrates, wise and honest judges, and skilful statesmen, properly qualified to conduct the ordinary movements of its administration.

An additional motive for such an institution as was then meditated was derived from the acknowledged fact, that at this period the erroneous and

pestilent principles of the French revolutionary school had reached the minds of some individuals in the service of the Company in India; and that the state, as well of political as religious opinions, had been in some degree unsettled. An institution, therefore, tending to fix and establish sound and correct principles of religion and government in the minds of the junior servants of the Company at an early period of life, was the best security that could be provided for the stability of the British power in India.

After discussing the practicability of forming any adéquate establishment in England for the purpose of duly educating such a body of men as had been described, and determining that it could not be obtained otherwise than in India, the Governor General concluded by declaring, that a college was by this minute in council founded at Fort William, for the better instruction of the junior civil servants of the Company in such branches of literature, science, and knowledge, as might be deemed necessary to qualify them for the discharge of the duties of the different offices constituted for the administration of the government of the British possessions in the East Indies.

The general reasons upon which the Marquis Wellesley proceeded in the formation of this important institution, must be admitted to be characterized by the soundest views of a liberal and enlightened policy. Whatever difference of opinion

may exist as to the extent or detailed arrangement of the establishment, there can scarcely be any as to the principles upon which it was founded. The success, too, of the institution, as will be hereafter seen, fully justified the wisdom of the original plan, and reflects the highest honour on its distinguished author.

The immediate government of the college was vested in a Provost and Vice-Provost, and three other officers, to whose notice every part of the private conduct of the students, their expenses, their connections, their manners, and morals, were to be subject. Professorships were established in the languages chiefly spoken and used in the different provinces of India, in Hindoo and Mohammedan law, in the regulations and laws enacted at the several presidencies for the civil government of the British territories, in political economy, and particularly the commercial institutions and interests of the East India Company, and in various branches of literature and science. There was also to be a considerable establishment of learned natives attached to the college; some of whom were to be employed in teaching the students, others in making translations, and others in composing original works in the oriental tongues.

The excitements to exertion in the college of Fort William were of the highest and most effective nature; and its moral, economical, and religious discipline, such as was admirably calculated

to promote all that is virtuous, dignified, and useful in civil society. This latter most important branch of the institution was, in an especial manner, confided to the Provost and Vice-Provost, who were thus honourably introduced to the public notice by its noble founder.

" Fortunately," observes his Lordship, " for the " objects of the institution, the Governor General " has found at Calcutta two clergymen of the " Church of England, eminently qualified to dis- " charge the duties of Provost and Vice-Provost. " To the former office he has appointed Mr. Brown, " the Company's first chaplain, and to the latter Mr. " Buchanan. Mr. Brown's character must be well " known in England, and particularly so to some " members of the Court of Directors; it is in every " respect such as to satisfy the Governor General, " that his views, in this nomination, will not be " disappointed. He has also formed the highest " expectations from the abilities, learning, temper, " and morals of Mr. Buchanan, whose character is " also well known in England, and particularly to " Dr. Porteus, Bishop of London, and to Dr. Mil- " ner, Master of Queen's College in the University " of Cambridge."

A body of statutes was afterwards compiled and promulgated by Marquis Wellesley, which regulated the admission of students and professors, the lectures, exercises, examinations, and public dispu-

tations, and every other branch of the college business. The office of the Provost, and, virtually, of the Vice-Provost, was expressed in the following terms.

"It shall be the peculiar province and sacred "duty of the Provost governing the college at Fort "William, to guard the moral and religious inte- "rests of the institution; and vigilantly to super- "intend the conduct and principles of all its mem- "bers.

"Divine service shall be performed in the col- "lege chapel at such times as the Provost shall "appoint."

Provision was also made by the statutes for applying the internal authority of the superior officers of the college, to strengthen and confirm within our eastern possessions the attachment of the civil servants of the Company to the laws and constitution of Great Britain, and to maintain and uphold the Christian religion in that quarter of the globe.

Of the formation of the preceding institution, and of several additional particulars respecting it, Mr. Buchanan wrote to Mr. Grant a few days after the date of Lord Wellesley's minute in council, on his way to Prince of Wales's Island; where he stayed about a month, for the benefit of Mrs. Buchanan's health, which was already beginning to be impaired.

"Saugor Roads, 23d Aug. 1800.

"Dear Sir,

"We have no news at present but what relates "to the new college, which is now founded. It "consists of a Provost, Vice-Provost, and Pro- "fessors. All the writers, and some of the cadets, "(the learned and well recommended,) are ad- "mitted to the benefits of the institution. A build- "ing for the college, to contain two hundred stu- "dents, is to be immediately erected in Garden "Reach, together with a chapel, hall, &c. Mr. Speke's "house, and Mr. Cowper's, will form part of the "college; being intended for the principal officers. "In the mean time, a range of large houses in "Calcutta is taken for present use, not far from "the Writers' Buildings. Mr. Brown is appointed "Provost of the college. His duties are to receive "the young men on their arrival, and to be their "official friend. I have been appointed Vice-Pro- "vost. His duties are very laborious. When I "planned them, I little thought I should be called "to execute them. He is the censor morum, and "arbiter of official and personal proprieties in "college."

Mr. Buchanan next inserts a list of the professors already appointed; in which his own name appears as Professor of Greek, Latin, and English classics. He then continues as follows.

"The college council, or caput, consists of Pro-

" vost, Vice-Provost, and Messrs. Barlow, Kirkpa-
" trick, and Edmonstone.

" A public table to be established for the stu-
" dents. Their moonshees to be attached to the
" college. No student *in debt* to be admitted to
" the college, or to have promotion in service after-
" wards. Means are to be taken to pay off the
" debts of many students, in the first instance.
" The discipline is to be most rigid. Rewards and
" honours to the deserving very liberal. Notwith-
" standing the expense to government of support-
" ing table, moonshees, &c. the students are to
" have their three hundred rupees a month, in
" full.

" By this institution, two hundred students, the
" whole generation of English India, will be put,
" in some degree, under the direction of Mr.
" Brown and myself.

" Lectures will probably commence on the first
" of November 1800. Four terms in a year of two
" months, and four vacations of one month.

" I mention the foregoing particulars at this
" time, because they may, perhaps, have some
" influence on yourself or friends, who may be
" thinking of sending their sons to India."

This last observation of Mr. Buchanan, which evidently points at the security to be afforded by the new establishment to the moral and religious principles and habits of the students, derives

strength from the following striking passage in the original minute of Lord Wellesley.

"This institution," said his Lordship, "will be "best appreciated by every affectionate parent in "the hour of separation from his child, destined "to the public service in India. Let any parent "(especially if he has himself passed through the "Company's service in India) declare whether the "prospect of this institution has aggravated or mi- "tigated the solicitude of that painful hour; whe- "ther it has raised additional doubts and fears, or "inspired a more lively hope of the honourable "and prosperous service, of the early and fortu- "nate return of his child."

It may perhaps afford a still more clear and interesting view of the actual plan of the college of Fort William, if we subjoin the two following letters from Mr. Buchanan to the young friend who has been already mentioned as enjoying his confidential correspondence.

"Calcutta, 1st Nov. 1800.

"My dear Friend,

"Yours of the 27th October I have just received. I dare not advise with respect to the college. Some gentlemen have taken advantage of the regulation, and some declined it. Some are satisfied that the college will promote their interests; and some are satisfied that it will hurt them. Unless you are sure that you ought to come, and therefore come

with a good will and ardent hopes, I would rather you would *not* come; for unless you distinguish yourself in some degree for your attention, success in study, and moral conduct, it would have been better for you that you had never seen the college at all. Recollect there will be nearly one hundred and thirty students, fifty of whom are now in Calcutta, applying themselves closely to their studies.

"With respect to your college life, it will be what you make it. To some it will be very irksome, to others perfect freedom. So large a body must be governed by statutes, and these statutes shall be strictly enforced: but the whole institution is built on liberal principles; intended for gentlemen, for grown gentlemen, for men who enter it with the purpose of attaining to a certain object; and who are therefore willing to sacrifice something to the general good, as well as their own ultimate advantage.

"Mrs. Buchanan joins me in best regards to you and Mr. Darell, and I am very sincerely yours,

"C. BUCHANAN."

"*To W. P. Elliott, Esq. Malda.*"

To the same.

"My dear Friend,

"Your letter of the 7th, mentioning your purpose of coming to college, I have just received.

Whether you have done right I shall be able to tell you in about a year hence; not sooner. So entirely does it depend on yourself.

"Before you obtain your qualifying degree in the college at Fort William to serve the Company, you must hold four public disputations in the Persian or Bengalee languages, once as respondent, and thrice as opponent. As respondent, you are to defend a proposition given by yourself on a moral, literary, or historical subject, or concerning oriental manners and customs, against the objections of any three opponents who may be appointed. You are first to pronounce an essay on your subject, and then begin to defend it extempore, in classical Persian, against the meditated objections of your opponents; and this in public, before all Calcutta, and before all the natives of rank and learning, rajahs, pundits, moulvies, and moonshees; —an august tribunal!

"You are also to recite in public, at six different times, six essays or declamations composed by yourself on subjects which shall be given you, in the English language. Every student who takes a degree at Fort William must give proofs of his being a classical English scholar; and a practical one.

"*Ex pede Herculem.* Here is a ploughshare or two of your college ordeal. Be not surprised, then, that I did not urge your coming. Here there is room for honour, and also for disgrace.

" As for the number of *horses* you wish to bring down,—'consider what hath been said.'

" You and all of your year will have quarters in the Writers' Buildings: two in a house. There is no choice. Mr. Barlow will place you where there is a vacancy on your arrival.

" You will not be called down for a considerable time; and I suppose will see little of cavalry exercise this year.

" Yours very sincerely,

" C. BUCHANAN."

" Calcutta, 17th Nov. 1800."

In order to complete the specimen which has just been given of the views with which the younger servants of the Company entered the college of Fort William, it may not be improper to add the following extract of a letter from Mr. W. Elliott to one of his friends, who was then deliberating as to his own determination.

" Malda, Dec. 14, 1800.

" — Not to detain you longer from the subject " of your letter, I will state to you the reasons " which induce me to enter the college.

" I must confess to you that I sacrifice consider- " able present advantages; but if I may judge " from all that Lord Wellesley has hitherto done, " he is far too generous to allow us to sustain any " loss which he will not make up on our leaving " college. I say this on the supposition that he will

" continue so long in the government. If he does " not, I shall still have the satisfaction of knowing " myself qualified for any situation whatever.

" As the opportunities of information now of- " fered are many, the examination of those who " decline them will be proportionably strict: nor " do I think myself qualified, or that I could qua- " lify myself in this jungle, for any situation other " than that of a commercial resident.

" As it is not my present intention to accept any " thing less than a good residency, you will not be " surprised that I devote two years and a half to " improve myself in the languages, and in what- " ever else is to be taught in the college; at the " end of which time, I shall not have been more " than five years and a half in the country. Be- " sides, I think it a most dangerous experiment to " decline entering the college. We have nothing " so much to dread as the being set aside, or not " thought of when any appointment of trust be- " comes vacant; which will in my opinion cer- " tainly be the case with those who thus act.

" I am, moreover, one of those eccentric beings, " who think that knowledge and information can- " not be purchased at too dear a rate; and I do " expect, from the known abilities of my friend " Mr. Buchanan, and some of the other professors, " not only to attain the immediate object which I " have in view, a knowledge of the languages, and " of my duty as a servant of the Company, but

" also improvement in those political studies which " no gentleman should be ignorant of. Our edu- " cation has not left us wholly uninformed on " these subjects; but the early age at which we left " England must have prevented our obtaining that " degree of knowledge requisite for sustaining with " eclat the rank in life which we hope to fill on " our return home. Mr. Brown, the Provost, " wrote to me, that the advantages of the college " were so palpable, and the danger in declining it " so great, that I could not reasonably hesitate on " the subject."

The appointment of the superior officers of the college was notified in a Calcutta gazette extraordinary on the 20th of September 1800, though they were not formally admitted to their offices till the 24th of April following. Towards the close of the former year an advertisement was published in different parts of India, announcing the establishment of the college, and inviting men of learning and knowledge, moulvies, pundits, and moonshees, to Calcutta, for the purpose of submitting to an examination with a view to the choice of some as teachers in the college. About fifty natives, and subsequently a larger number, were in consequence attached to it.

Lectures in the Arabic, Hindostanee, and Persian languages, commenced in the month of November 1800; and the first regular term opened on the 6th of February following.

CHAP. II.

WITH the commencement of the year 1801, Mr. Buchanan entered upon his important and laborious duties as Vice-Provost and Professor of Classics in the college of Fort William. His health and spirits had hitherto been more or less depressed; nor was the former likely to be improved by the various weighty engagements which now devolved upon him. A work, however, had at length been assigned to him, both in the college, and as one of the chaplains of the Presidency; which, while it demanded his utmost talents and exertions, deeply interested his feelings, and animated him with the hope of becoming extensively useful in India. Early in this year he thus wrote to Mr. Grant.

"Since my last to you, dated Kedgeree, when I "was going to sea, nothing of importance has oc- "curred here. The regulation concerning the col- "lege has been carried into effect, and the institu- "tion has already acquired energy and tranquil- "lity. We have about an hundred students; the "greater part of whom promise to distinguish "themselves. There are as remarkable instances "of application here, as I have known at Cam- "bridge.

"Both the churches are generally full, particu-

" larly in the cold weather. The college chapel " has punkas, which will probably draw a great " number of the townspeople during the hot sea- " son. Lord Wellesley has fitted up a pew for " himself in chapel.

" Mr. Obeck breakfasted with Mrs. Buchanan " this morning, and pleased her much with the " account he gave of you and your family for a se- " ries of years in this country. The old man still " retains his faculties in vigour, and is strong in " body. His office at present is the distribution " of four or five hundred rupees a month to the " poor. The cold meat of college supports a great " number of poor Portuguese and English."

On the 16th and 18th of the same month, Mr. Buchanan again wrote to Mr. Grant. The following are extracts from his letters.

" While we remained at Penang, Sir George " Leith, the Governor, stated to me the want of a " chaplain on the island. I have since represented " it to Lord Wellesley, who said he would mention " the subject to the Court of Directors. Lord W. " allows one hundred dollars a month for a lay " chaplain. Perhaps you might effect an appoint- " ment of a regular chaplain at two hundred dol- " lars more[a].

" Lord W. has had serious thoughts of building " a larger church. But the college institution has

[a] A chaplain has since been appointed to the island.

" deranged his plans a little. If you cannot give " us a new church at present, we shall thank you " for a clock and bell; and also for a singing man " and organist. The charity boys sing in the two " churches and in the college chapel every Sunday. " And there are organs in each, but only one or- " ganist.

" Some of the college students have already made " most distinguished proficiency in the oriental " languages. By the statutes they must be able " to hold public disputations in these languages " on a given subject. Ten of the first proficients " go out the first year, and twenty the second. " The spirit of emulation, of interest, and of fame, " is excited in a very remarkable degree. No im- " propriety of conduct is known. All is silence, " and study, and decorum. They all dine in the " college hall, in the presence of the professors.

" There are some instances of a serious spirit of " religious enquiry among the students.

" Lord Wellesley wants some persons of distin- " guished ability in science and classics to super- " intend in college, and thinks, properly, that they " should, if possible, be clerical men. He has " asked me for names, and I have mentioned those " of several wranglers and medallists, which, he " says, he will send to Mr. Dundas. Two or three " of them promised once to do honour to their " profession.

" Mr. Brown is in a precarious state of health

" at present; and I have never been strong. No " such field is any where to be found for learning " and piety as that which Calcutta at this time " exhibits.

" Sir Alured Clarke has just left us. He is " entitled to the thanks of your Court for his " attention to divine service, and for the gene- " ral good example he has set to your settlement " here."

In his next letter to Mr. Grant, Mr. Buchanan had the pleasure of introducing to him one of his earliest friends, Mr. Alexander Campbell, the second officer of the Walsingham East Indiaman, and afterwards commander of the United Kingdom.

" He was once," says Mr. Buchanan, " a pupil " of mine, when I was fourteen, and he was ten " years of age. He is the son of a respectable fa- " mily; and though he was formerly gay, he is " now more steady, and has had opportunities " lately of seeing great changes of heart in those " around him. He was," and it was surely a singular coincidence, " fourth officer of the Busbridge, " which brought me to India. I do not know " what you can do for him, farther than by recom- " mending him as an active and intelligent officer, " which he is. He does not much like the sea, " and would gladly retire to a quiet and certain " situation. But I have advised him to continue " in his present line, and to maintain his activity " and integrity before all men.

" General Lake is just arrived. He and his fa-
" mily were at church yesterday."

In the month of June following, Mr. Buchanan thus resumes his account of the two subjects of Indian intelligence most interesting to himself, the church and the college, in a letter to Mr. Grant, and announces Mrs. Buchanan's approaching return to England.

" Our church continues in much the same state
" in which I described it to be in my last. We
" have had an addition of some communicants,
" chiefly from college. The church thins a little
" always in the hot months of May and June.
" Lord W. has proposed to use punkas and tatties;
" and it is probable that we shall have recourse to
" them next season.

" The college still goes on with spirit and energy.
" Some of the students will leave it, and enter on
" the service in December 1801 (this year). I see
" clearly that all our future professors and exami-
" ners will be taken from among those who have
" been students. It is with the greatest difficulty
" that we can find in the whole service examiners
" in the various languages, who have confidence to
" face the students. So that we have been obliged
" to take our examiners from among the professors,
" which is rather contrary to the statutes."

Mr. Buchanan appears to have detained this letter till after the 3d of July, on which day the first public examination of the college students took

place. The name of his young friend, Mr. William Elliott, appeared at the head of the first class, in the Persian and Hindostanee languages, and in Nagree writing, and in the first class of Arabic. Mr. Buchanan speaks also of the good conduct and distinguished proficiency in the languages, of some other young men, as being above all praise. He then adverts to the health of Mrs. Buchanan, who since her return from Pulo Penang had experienced a return of her consumptive complaint, which made it necessary for her to try the effect of her native air. "Should her health," he adds, "be restored, "she will return to India, after a short residence "with her family."

Accordingly on the 25th of July 1801, Mrs. Buchanan embarked for England, taking with her their eldest daughter, Charlotte, and leaving the youngest, Augusta, then not quite six months old, with Mr. Buchanan. Her voyage was stormy, and otherwise perilous and painful; but she reached her native country in safety on the 18th of February 1802.

She was the bearer of a letter to one of Mr. Buchanan's friends, in which he mentions that the regular attendance of the greater number of the students on divine worship, and still more decisive proofs of serious impressions among them, had given him new ardour and new hopes, that the college of Fort William would prove a religious as well as a literary institution to many of them.

Mr. Buchanan then observes in reply to a suggestion of his correspondent, whether he might not have attempted to preach to the Hindoos, that independently of various other impediments, it was inconsistent with the rules prescribed to him as a chaplain of the Company [a]; but that, although he had not converted any natives, he had been honoured as the instrument of the conversion of others in India, and had seen some of them die in the faith.

The friend to whom Mr. Buchanan was writing had also hinted that some of his English correspondents were disappointed at so seldom hearing from him. To this he thus satisfactorily replies.

"I had such a numerous body of friends and "acquaintances, literary and religious, in Scotland "and in England, that I found it was in vain to "attempt a correspondence with them all in my "infirm state of health. I have therefore scarcely "written to any one, but to yourself, Mr. Newton, "and Mr. Grant. I have less time now than ever; "and even my letters to you will be less frequent. "The chief labour of the churches is devolving fast "upon me. My religious correspondence in India "is greater than at any former time. The whole

[a] It must be remembered, that a considerable change with respect to religion has taken place in India since the period to which this observation refers, and that what was then a subject of the most jealous suspicion is now regarded with more liberal and Christian feelings.

" direction of the college lies with me; every paper " is drawn up by me; and every thing that is " printed is revised by me. In addition to this, I " give Greek and Latin lectures four days in the " week during term; and I must visit and receive " visits on an average twice a day.

" You desired me to say something in self-de- " fence, else I should not have given you the above. " I am yet an unprofitable servant, very unworthy " the lowest place in my Master's vineyard; and I " am supported chiefly at times by the feeble hope " that the Lord, who works by any means, will be " pleased to work even by me."

From the time that Mr. Buchanan removed to the Presidency, he generally preached at one or other of the churches in Calcutta once, and sometimes twice, on the Sunday. It appears also from a book of memoranda, in which he briefly noticed his engagements during the five most active years of his residence in India, that he frequently preached the weekly evening lecture, which had been established by Mr. Brown. In writing to a friend at Cambridge, Mr. Buchanan observed, that the congregations at the new church were more numerous[a] than those at St. Mary's, more elegant, equally critical, and perhaps not less intelligent.

[a] Some estimate may be formed of their numbers by a note of Mr. Buchanan's on Christmas day 1801, from which it appears, that two hundred communicants had attended that day at the administration of the Lord's supper.

To address such audiences with acceptance and effect must consequently have demanded much laborious preparation. At the mission church the congregations were chiefly composed of those who simply sought Christian instruction and edification.

Of the general tenor of his discourses at both places some idea may be formed from the preceding view of his character and sentiments. A few notices of the subjects of his preaching occur among the memoranda just referred to. The following are some of them. "The inward witness "to Christianity," from 1 John v. 10. "The bar- "ren fig-tree," at the close of the year 1801. "In "Adam all die," on the Easter following. "The "second Adam." "Jairus." "On Knowledge." "We preach Christ crucified." "The second ad- "vent." "Abraham seeking a country." "St. "Paul at Athens." "If then ye be risen with "Christ, seek those things which are above." These are but scanty memorials of Mr. Buchanan's labours in Calcutta as a preacher. Some specimens, however, of his sermons will hereafter be adduced.

Scarcely more numerous or detailed traces remain of the other great branch of his employment, as Vice-Provost and Classical Professor in the college of Fort William. Although Mr. Brown, as the senior chaplain of the Presidency, accepted the office of Provost, and in both capacities was zealous

and indefatigable in his endeavours to promote the interests of religion in Calcutta, the superintendance and practical government of the college rested upon Mr. Buchanan. Occasional notices occur in these imperfect records, of the books in which he lectured during different terms, as well as of his sermons. Homer and Virgil, Longinus and Demosthenes, Terence and Juvenal, Livy, Horace, and Xenophon, are among the authors enumerated as occupying the attention of the students of Fort William. Independently of his lectures in these and other classical writers, Mr. Buchanan's memoranda notice frequent communications with Lord Wellesley, and the council of the college, upon points of internal discipline and arrangement, the composition of various public orders, letters, and other papers and documents, the revision of college essays, and books connected with the institution, and attendances at the terminal examinations, disputations, and subsequent distribution into classes, of the students.

The time necessarily employed in these multiplied labours, in maintaining a correspondence in India and Europe, and in visits of ceremony, friendship, or charity, and among the latter some are mentioned to the orphan and other schools in and near Calcutta, will suffice to prove, that no sooner were these opportunities of active service and usefulness presented to Mr. Buchanan, than he embraced them with a degree of ardour, diligence, and

perseverance, which reflects the highest honour on his principles and his practice.

It will not, however, be a subject of surprise to those who are aware of the high standard by which such men as Mr. Brown and Mr. Buchanan are accustomed to measure their obligations, to find that neither of them was satisfied with his endeavours to fulfil them. We have already noticed one proof of their mutual anxiety upon these important points [a]. And we have now to witness another of a still more interesting nature, in a reply of Mr. Buchanan to a communication from Mr. Brown, who was then at Chandernagore, where he had been residing some months for the benefit of his health. This valuable testimony to the pastoral feelings of both is as follows.

"Calcutta, 29th Nov. 1801.

"My dear Sir,

"I received your letter last night. I envy much the zealous affection which animates your mind, and would gladly go up to Chandernagore also, to obtain the same. Old Mr. Newton when in the country used to think that London was Sardis; but when he came up to town, he found there a great assembly walking in white; and so he joined them. I have thought more seriously in Calcutta than ever I did at Barrackpore. But what I have

[a] See p. 143.

been (at any period of my life) is so little like what I would wish to be, that I cannot contemplate it without remorse. I do not know that I ever had what Christians call 'zeal.' I recollect that I expected it would grow, when I entered the ministry; but I had scarcely entered the ministry, and preached a few times, when I was sent to this country.

"I never knew, as you do, what it was to preach profitably and zealously for a season. That is a work I have to begin; and how to begin it I know not. I need an unction from on high, which I anxiously look for; and yet in looking for this, I look for that which I never knew, as most have known it.

"One thing urges me sometimes to press forward with hope; and that is, that all I hear and all I say appears to me to be so very unlike what it ought to be, that I imagine something better might be attempted. And yet were the Spirit indeed to descend, we cannot expect, that God, who worketh by natural means, should suddenly add the eloquent mouth, and new powers of memory and understanding. The holy skill of preaching appears to be the fruit of long experience and converse among God's people. And in Calcutta, as in every other place, the able minister of the New Testament can only be made, by nightly and wakeful meditation, patient study, and prayer producing self-denial.

"It appears to me that it was never intended that the Gospel should flourish in the heart and mouth of any minister, who did not make it the 'one thing,' the sole point of heartfelt recurrence. But when it is made so, I can easily conceive how the tender plant grows a great tree with spreading branches and refreshing fruit. Then, no doubt, even a mind naturally barren bears exuberant ideas, and is constantly forming lively images; and, though the mouth be rude in speech, the full heart becomes vocal, and utters the 'word in season.'

"Whether either of us will be able thus to make the Gospel the 'one thing,' time will shew. 'He that warreth,' ought not to 'entangle himself with the affairs of this life.' But do we *war?* Time enough for the soldier to disencumber himself when he begins to fight. It is easy to throw off a college; but it is very difficult to take up the church. But when the church spirit appears, it will soon conquer the college.

"The grand question is, ought not *means* to be used to mature that spirit which we desire? We read 'that a good soldier of Jesus Christ entangleth himself not with the affairs of this life, that he may please him who hath chosen him to be a soldier;' or, as Guyse explains it, 'he must not follow any civil calling, unprofitable reading, or unnecessary relaxation, to entangle his thoughts, and swallow up his time;' (superintending a col-

lege is a civil calling; Latin and Greek is unprofitable reading, and lying in bed after five in the morning is unnecessary relaxation;) 'but his whole time, words, thoughts, and actions must be employed, like a soldier's, on his calling, that he may please Him who hath chosen and authorized him to fight.'

"How far, in what manner and in what particulars, St. Paul would obey the spirit of this passage, were he in your situation or mine, I really cannot tell. Were he here, he would be *warring*. After *we* have warred for some time, we also shall know. 'O that I knew the will of God in this matter,' saith Augustine: 'but I am not worthy to know his will. This ignorance is the fruit of my backsliding.'

"One thing seems probable, that no *sudden* success will appear from any sudden change of our style of address, or manner of preaching. It arises usually from the impression of private character and manner of life. Private character alone will confirm the public sermon. The holy life of the minister is the good alterative among men.

"As to myself, it is my only desire to be of some service to the church of Christ before I die; and I would gladly seize any means, by change of situation or otherwise, which would enable me to do so. As to this world, there is no object (if I know my own heart at all) which I have in view; neither of family, of fortune, of situation, of

leaving this country, or continuing in it. I have chiefly to complain of a languid and heartless constitution, both in body and mind, which makes me to bear easily with all things, and to have little pleasure in any thing. This loss of energy and life has been occasioned partly by a continued course of ill health, partly by the untoward circumstances in my situation since I arrived in the country, but chiefly by the natural contagion of unchristian manners.

" I am, however, at this time more independent of society I dislike, than at any former period since my arrival in India; and I hope to be yet more so. Whether by resigning college appointments, secluding myself from the world, and preaching twice a week, I should be of more service, than by maintaining a public situation, is a question I cannot answer. What may be impossible and improper now, may be possible and proper hereafter.

" However, the chief consideration at present is the state of the heart. How is the soul with God? I endeavour by prayer to restore it daily, relying (though feebly) on the aid of the Mediator, wondering sometimes that I am not worse, oppressed in spirit at a review of the past, and hoping for better days.

" I shall ever be ready to accede to any plan you can suggest, for the furtherance of our ministry. You say you ' long to launch out into the

fulness of Christ.' So do I. But these words are too apostolic for me at present. In order to launch forth like * * * I should need not only a new effusion of the Holy Spirit; but those natural abilities which generally accompany such an effusion, in order to make it useful. Circumstances seem to admonish me, that the 'still small voice,' and not 'the rushing mighty wind,' is my province in the Gospel. What another school than Calcutta would have produced, I know not. But I shall be blessed, if grace be given unto me to do what good I can, consistently and steadily in my various situations. Unhappily, collegiate avocations usurp much of my time. But let us beware of repining at the necessity of spending time in this way, till we become *confident*, that were all our time at our own disposal, we should spend it in a better.

"I earnestly pray that we may both be rightly directed in our labours in this vineyard; that we may see some fruit in others, and enjoy the comfort ourselves of faithful ministers of the Gospel. I think better days are at hand.

"In this hope I remain,

"My dear Sir,

"Very affectionately yours,

"C. BUCHANAN.

"*To the Rev. D. Brown,* "Sunday evening."

"*Chandernagore.*"

It is not one of the least interesting circum-

stances relative to this exquisite letter, that it exhibits both its author, and the friend to whom it was addressed, in a country which at that time possessed no ecclesiastical superior, amidst multiplied engagements of the most honourable and useful nature, and under the pressure of infirm health in an enervating climate, earnestly occupied, not in devising some method of relieving themselves from the burden of their employments, in framing plausible apologies for the indulgence of ease and indolence, or in schemes for the attainment of wealth; but affording mutual examples of self-enquiry, reproaching themselves with the lukewarmness of exertions which some, perhaps, had already accounted excessive; and exciting each other to more animated and abundant labours in the service of their Lord and Master. Yet such is the impressive sense which every faithful minister of the Gospel entertains of his obligations and his duties, of the love of Christ and the value of souls, of the uncertainty of opportunity and life, and the approach of an eternal world, that while many who observe him may imagine that he is indulging in self-complacency and satisfaction in the review of his exertions, he is in fact humbling himself before God, and in the confidence of private friendship, at the recollection of his numerous deficiencies.

How well Mr. Buchanan understood the nature

of true pastoral zeal, together with what he justly calls 'the holy skill of preaching;' how highly he estimated both, and how perfectly he was acquainted with the means by which they may be cultivated and beneficially exercised, is evident from his dignified and eloquent observations upon those important points. They can scarcely be read without producing a powerful conviction, that personal piety, of a vigorous and exalted character, must form the basis of any reasonable hope of success as a preacher of the Gospel; that it is "*the* "*heart* of the wise," which must communicate persuasion to his lips; and that it is the "doctrine "and the life coincident," which can alone be expected to constitute the divine art of winning souls to God.

The humility which breathes throughout the whole letter, the disinterestedness of the writer's views, the ardent desire which he expresses of more decisive usefulness, and the obscure intimation of a purpose, which was gradually becoming more definite and mature, of endeavouring more effectually to promote the extension of the Redeemer's kingdom in the East, cannot fail to be observed by every thoughtful reader; and while they serve to illustrate the character of Mr. Buchanan, and the principles which he professed, are well calculated to excite others to the imitation of so bright an example.

A few days after the date of the preceding letter, Mr. Buchanan wrote to Mr. Grant as follows.

" Mr. Brown and his family have been on the " river for their health, for five or six weeks past. " Our churches during this cold season are more " crowded than I ever saw them before. Even on " Wednesday evening there are a great number; " and good is done. Some of the students attend " on that evening. Their presence warms the " heart of old Mr. Obeck. They know and visit " him. ' How would Mr. Grant rejoice[a],' he some- " times says, ' to see these things!' The pillars are " removed, and a number of additional seats made, " to accommodate the many who come."

On the 20th of January 1802, it appears by a brief memorandum, that Mr. Buchanan, in taking his usual evening's exercise, suffered a severe fall from his horse. " He came down," he says, " at " full gallop, and I was thrown over his head and " stunned. He seemed to tumble over me. Mercy! " mercy!" The sense he thus emphatically expressed of the divine goodness which had preserved him from any fatal injury, was probably heightened by his recollection of the death of a

[a] For the history of the Mission Church, and of the peculiar interest which Mr. Grant would feel in its prosperity, the reader is referred to the " Memorial Sketches" of Mr. Brown lately published.

Mr. M'Intyre, in consequence of a similar accident about two months before, which he had also recorded, from the singular circumstance, that this gentleman had lived some time at Carradell in Kintyre, when he was himself there in the year 1785. It was scarcely less remarkable, that Mr. Buchanan should have occasion a few months afterwards to notice the death of a Mr. Mackay in Calcutta, whom he had succeeded about the same period as tutor in the family of Captain Campbell of Carradell. Though Mr. Buchanan complained for several weeks of the effects of his fall, he was sufficiently recovered to preach, yet not without much weakness and pain, the next evening.

During the whole of this month Mr. Buchanan was employed in making various arrangements preparatory to the anniversary of the commencement of the college on the 6th of February. On that day public disputations[a] were held in the Persian, Bengalee, and Hindostanee languages, in the presence of the members of the supreme council, and many other distinguished persons; the prizes and honorary rewards adjudged at the preceding examinations were distributed, and a speech was delivered by Sir George Barlow, the acting visitor, in the absence of Marquis Wellesley; in which, after expressing his satisfaction at the zeal and ability of the officers and professors of the college

[a] See "The College of Fort William," p. 58.

in the discharge of their public duties, and at the distinguished proficiency of many of the students, as well as their exemplary conduct, he observed, that the establishment of the college had already excited a general and most beneficial attention to oriental languages, literature, and knowledge; and avowed his conviction, that by diligently availing themselves of the advantages afforded by the institution, the students would enjoy the animating prospect of being eminently useful to their country, by aiding it in fulfilling the high moral obligations attendant on the possession of its Indian empire; on the discharge of which the prosperity and permanence of that empire must equally depend.

The various occupations, however, of Mr. Buchanan did not induce him to forget his friends in Europe. Early in the year 1802, his income being now considerably augmented, he, with that filial piety which marked his character, authorized his mother to draw upon his agents for the sum of three hundred pounds annually.

With Mrs. Buchanan, whose arrival in England has been mentioned, he maintained a frequent correspondence. In one of his letters he gave her an interesting sketch of his early life; some circumstances of which he does not appear to have previously communicated to her, and which he observed might form a good commentary on Isaiah xlii. 16.

" I will bring the blind by a way that they knew
" not, I will lead them in paths that they have not
" known: I will make darkness light before them,
" and crooked things straight. These things will
" I do unto them, and not forsake them."

Having brought down his history to the time at which he was writing, he concludes with the following reflections on his present views and purposes, the piety, beauty, and affection of which cannot but be generally admired.

" Such, my dearest Mary, has been my varied
" life, and such the wonderful providence which
" has watched over me, during so long a period.
" I pray that now I am settled, I may be enabled
" to shew a heart fixed on my Saviour, and on the
" ministration of his word. I feel that nothing in
" this world can afford me any delight equal to
" what I hope to find in the labour of the everlast-
" ing Gospel. No fortune, or rank in life, can ever
" I think give any solid comfort to my soul: no-
" thing but heavenly draughts can quench my
" thirst.

" My infirm constitution admonishes me not to
" expect to enjoy life, as some speak; and I am
" thankful for every barrier which God erects
" against my taking up my rest in this wilderness.
" Let us then, my dear Mary, live for the day,
" seeking that heavenly peace, which is always at-
" tainable. We have learnt from our past experi-

" ence, that ' our times are in HIS hands ;' and we " shall confess at the end that ' He hath done all " things well.'

" I feel a deep sense of the importance of my " present situation, and of the necessity of using " the talent committed to my charge ; the uncer- " tainty of having such an useful sphere of action " much longer, or my health continued, or my re- " putation supported ; these things excite me to " greater exertions while it is called ' to-day.'

" The society of religious people here pray that " I may be enabled to do something for the Gos- " pel. I am now in better health than formerly. " My spirits are more alive ; and I trust my hopes " in the Gospel will be fulfilled. You, my beloved " wife, can now pray in *faith :* a sense of religion " has visited you. Cherish it as the life of your " soul. Esteem it the pearl of great price, far ex- " ceeding in value the joys of your family, or the " wealth of the Indies. I know that gay society " at home will impede your progress for a while ; " but these difficulties are useful in proving and " trying us, and bringing us forth like gold purified " in the fire. It is not preciseness of external con- " duct, but communion with God in prayer which " forms the Christian's character. If you continue " to approach the throne of grace with as much ear- " nestness as you used when on the great waters, " you will gradually arrive at a holy state of mind, " pure satisfaction of soul, and inexpressible de-

" light in the contemplation of the Gospel. Christ " will be formed in you; and you will begin to " learn the breadth, and length, and height, and " depth of his unsearchable riches.

" All you have to do is to give your testimony " to the truth of real religion, when opportunities " shall be afforded, in modesty and simplicity; " alleging that the Gospel is not in *form*, but in " *power;* and that we must all suffer a change of " heart, before we can enter the kingdom of God. " This is the truth which I maintain in my preach- " ing, and it is found to be the only effectual doc- " trine to reach the hearts of men."

The close of this truly interesting letter affords a most substantial proof of the practical influence of Mr. Buchanan's principles, and of the sincerity of the religious professions and purposes which precede it.

" By the last ships I sent four hundred pounds " to Mr. H. Thornton; being the amount of his " expense on my account at college for four years, " at one hundred pounds per annum. He never " expected that I should repay him: but God has " put it in my power, and therefore it is my duty.

" I told him I only sent it back to the fountain, " from whence it would probably soon flow again " in some act of benevolence.

" I also told him, that I meant to devote five " hundred pounds for the support of a young man " at the University, of religious character and

"good ability, who might be in poor circum-
"stances; and whom he, or Mr. Newton, or Dr.
"Milner, President of Queen's college, should se-
"lect. At the same time I remitted an order on
"Messrs. Boehm and Co. to Mr. T. for paying the
"sum of one hundred and twenty-five pounds per
"annum, by half yearly instalments, for this pur-
"pose: and I expressed a wish that the young
"man might prove an honour to the Gospel, and
"become an useful labourer in his Master's vine-
"yard.

"While it is in my power, I wish to do some
"good thing for the Gospel of my blessed Lord.
"I may soon be called hence. May I be able to
"devote my heart to his glory while I stay!

"May we be grateful stewards of God's bless-
"ings, so abundant and unlooked for! And may
"we continue daily to remember the wonderful
"way in which we have been led from our early
"years to this day!"

Various motives might have suggested to many men, possessed of lucrative appointments, the propriety of restoring to a patron the sum which might have been expended in preparing them for their stations. Such a step, however, might not have been distinguished by promptness, and still less by any act of spontaneous liberality. In both these respects, the conduct of Mr. Buchanan was of a very elevated and generous character. It was but a short time that he had enjoyed an abundant

income; he had already two children, for whom he could as yet have made but very little provision; he was affording a liberal allowance to his mother; his own health was precarious, and that of his wife was subjecting him to the expense of a voyage to England, with a view to her return to India; the principal source of his emoluments was of an uncertain nature, and had, in fact, though then unknown to him, been already considerably diminished. Gratitude, however, to his earthly benefactor, and love to his divine Lord and Master, induced him, notwithstanding many plausible motives at least to defer his purpose, at once to discharge a debt of kindness, and to fulfil a truly Christian design; and under these impressions he communicated to Mr. Thornton the arrangement which has been already detailed. The sense which that gentleman entertained of Mr. Buchanan's conduct was probably expressed in a letter to himself: but the only memorial of it which remains is in the following letter to a mutual friend.

"London, Dec. 24, 1802.

"Dear Sir,

"I called at your house the other day, and if I had met with you, I should have informed you of the letter which I have received from Mr. Buchanan. He remits in it five hundred and twenty pounds; of which four hundred is intended as a

repayment to myself of the four years allowance which I made to him at college, and the remaining sum is to be applied in a manner which he directs. He moreover gives me a letter to a house in London, desiring them to pay me an annual sum for four years, for the education of such young man for the ministry, as I, Mr. Newton, and Dr. Milner may select.

"I am not quite clear whether Mr. Buchanan at the time of writing the letter was apprized of all that diminution of his income which the orders sent out from hence for suspending the institution of the college will produce: and I feel some doubt on this account, whether either to take or to keep the four hundred pounds. I shall thank you for any information on this point which you may possess; as well as for the mention of any promising young man for education at college, with a view to the ministry of the church. I would also request you to take some occasion of expressing to Mr. Buchanan the satisfaction which I felt at this mark of integrity, or of something more than integrity, as I ought to term it, in his conduct. It has raised him in the opinion both of myself and others, and it will not, as I am persuaded, be one of the acts of which he will repent whenever he may come to die. For my own part, I shall always hold that his children will have some claim upon me in consequence of the return of this money, in the event of their falling into pecuniary

difficulties; and Providence, I am well persuaded, is wont to provide for those who, without robbing or neglecting their own household, avoid the common eagerness to lay up for them.

"I am, dear Sir,

"Yours sincerely,

"H. THORNTON."

It may be satisfactory to add to the preceding letter, that Mr. Buchanan's liberal offer was accepted; and that a young man, approved by the three friends to whom the selection was referred, was afterwards supported during the usual term of residence at the University of Cambridge; who is now filling with ability and credit a very useful station in the church.

While the members of the college of Fort William were zealously and successfully occupied in the prosecution of their labours, the Governor General in council, on the 15th of June 1802, received with the utmost concern the commands of the Court of Directors for the immediate abolition of that important institution. On the 22d following, Lord Wellesley communicated this despatch to Mr. Buchanan, who, in common with every other friend of the college, deeply lamented this unexpected determination; and directed him to consider of a reply to the reasons upon which it was professedly grounded. Concerning the share which he might have had in that which was shortly

afterwards produced, it is unnecessary to enquire. The Governor General was at all times fully competent to the defence of his own measures, though he probably availed himself of the talents and information of those around him, upon every great question. It is sufficient to observe, that in a letter[a] to the Chairman of the Court of Directors, dated the 5th of August 1802, characterized by the same ability which had distinguished his minute in council, Marquis Wellesley submitted to the Court a general view of the principles by which his conduct had been regulated relative to the establishment of the college, and of the measures which he had pursued, on what his Lordship termed, the present "most painful and afflicting occasion."

In directing the immediate abolition of the college of Fort William, the Governor General observed, the letter of the honourable Court appeared to acknowledge with approbation the liberal and enlightened spirit of the institution, the just principles on which it was founded, and the important ends to which it was directed. The objections stated by the Court against the continuance of the establishment were apparently confined to its expense, and to the pressure of that charge on the present circumstances of the Company's finances in India. The first object, therefore, of Lord Wellesley, was, by a minute detail of facts, to convince

[a] See "The College of Fort William," p. 65.

the Court, that the expenses already incurred on account of the college had not been more considerable than was required by the magnitude of the objects proposed by the institution; that those expenses had been actually defrayed by new resources destined to that express purpose; and that provision had been secured for defraying the future current expenses of the college, without interfering with any other branch of the public service, and without diminishing the scale of their commercial investments.

It appeared, however, to be manifestly the intention of the Court of Directors, that *some* establishment for the better instruction of the civil servants at each of the Presidencies should subsist in India; the outlines of which had been traced in their letter to the Governor General. His Lordship, therefore, next proceeded to compare the actual expense and ascertained benefit of the institution then subsisting at Fort William, with the probable expense and probable benefit of the seminaries by which the Court intended to supersede that institution. The result of this comparison was stated to be, that the necessary effect of the latter plan would be to involve the expense of a triple establishment for every branch of study, alike requisite at each of the three Presidencies, which must equal, and would probably exceed, the total current charges, on the highest estimate, of the college of Fort William.

The Court of Directors had instructed the Governor General to supersede that institution, by the revival of a seminary of Mr. Gilchrist, the learned and meritorious Professor of the Hindostanee language, which had existed previously to the establishment of the college. But no modification or extension of that plan could, as the Governor General contended, embrace the objects proposed to be secured by the collegiate establishment of Fort William; the fundamental defects of that limited plan having, in fact, furnished rules for his Lordship's guidance in founding a comprehensive and liberal institution on the ground of practical experience. These defects related especially to the want of any means of enforcing a due system of discipline and study, in regulating private economy and moral conduct, in precluding temptation to expense, and in guarding against every vicious excess; without which, great mischief would be infused into the students at its very source, by establishing any seminary of instruction which should require the whole body of the junior civil servants to continue assembled for any considerable period of time in any part of India, and, above all, at the seats of the respective Presidencies. Lord Wellesley therefore expressed his decided conviction, that, in addition to the necessary teachers and professors in the seminary proposed by the Court of Directors, some authority of the nature of that exercised in colleges in Europe, and

of that then existing in the college of Fort William, must be established, for the purpose of maintaining and promoting order and discipline, good morals and religion. Under these circumstances, the final result of the plan proposed by the Court of Directors, of dividing the college of Fort William into three seminaries, to be established separately at each Presidency, would either be to render each and all those seminaries inefficient and dangerous, or to aggravate the collective expense of this triple institution to an amount greatly exceeding the charges of the united establishment then existing.

After this comparison of the expenses and advantages of these several institutions, the Governor General directed the particular attention of the Court to the benefits already derived to their civil service, from the operation and effect of the system of study and discipline constituted and enforced by the college of Fort William. The general progress of the students, his Lordship declared, in the oriental languages and literature, had exceeded the most sanguine expectations of the examiners, who had always been selected from the ablest oriental scholars actually at Calcutta, and whose voluntary aid had been afforded to support the discipline, and to improve the course of study, and the mode of instruction pursued in the institution. A spirit of emulation had been excited among the students, as unexampled in its scope and ardour, as it was

propitious to the future government of India. The institution had already corrected many of the defects which Lord Wellesley had found in the younger branches of the civil service upon his arrival in India, and had reclaimed to industrious and laborious pursuits many of the junior servants, who were disposed to pursue courses of a contrary tendency. A general disposition to economy and regularity then prevailed among the students; principles of due subordination had also been established among them with the happiest success; and the young men then composing the body of the students at Fort William afforded the most auspicious hope, that the local administration of India for several years to come would be amply provided with instruments properly qualified to accomplish all the purposes of a wise, just, and benevolent government.

Though these and other considerations might have induced the Governor General to suspend the execution of the order for the abolition of the college, and to refer the question to the further pleasure of the Court, the peculiar character and spirit of its commands, and the nature of the institution, seemed to require their immediate execution. To this his Lordship accordingly proceeded; but in fulfilling this painful duty, a most serious and difficult question arose with regard to the time when the abolition of the college should take effect. The determination of this question involved principles

so deeply affecting the welfare, future prospects, and just expectations of the students, and also the consideration due to the situation of the professors and teachers, and of the numerous learned natives attached to the institution, that Lord Wellesley felt himself compelled to declare, that the abolition of the college of Fort William must be gradual; and that the institution should not terminate previously to the 31st of December 1803, when the great body of the students then attached to the college would have completed the course which they had so successfully commenced. His Lordship finally observed, that he had been partly induced to protract the existence of the institution from the hope, that his preceding representation might prove the means of inducing the Court of Directors to review their late orders, and to restore to their civil service in India the inestimable advantages which must be destroyed by the destruction of the college, and to suffer it to remain unaltered until he should have the opportunity of reporting in person to the Court the condition and effects of the institution, and of submitting to them such details as might enable them to exercise their final judgment on the whole plan.

The foregoing abstract of Marquis Wellesley's defence of the college of Fort William will not be deemed irrelevant to the subject of these Memoirs, when it is considered how prominent a station Mr. Buchanan held in that institution. It is by no

means necessary for his biographer to express any opinion upon the merits of the question between the Governor General and the Court of Directors. That of Mr. Buchanan, as will hereafter frequently appear, was certainly uniform and decided; and the subsequent conduct of the Directors themselves sufficiently proves, that however they might differ from Lord Wellesley, and those who thought with him, as to the detail of its form and circumstances, they considered the institution of the college as a measure of substantial wisdom and necessity.

For the present it was to remain, as we have seen, unaltered; and on the 30th of June 1802 a volume was published under the superintendance of the Vice-Provost, entitled, "Primitiæ Orientales; "containing Essays by the students of the college "of Fort William; to which are added, the Theses "pronounced at the public disputations in the ori- "ental languages, on the 6th of February 1802." The subjects of the disputations contained in this volume are the three following. First, "An acade- "mical institution in India is advantageous to the "natives and to the British nation;" sustained in Persian by Messrs. Lovett, Lloyd, and Guthrie. Secondly, "The Hindostanee language is the most "generally useful in India;" supported in Hindostanee by Messrs. Bayley, Lovett, and Lloyd. Thirdly, "The Asiatics are capable of as high de- "grees of civilization as the Europeans;" maintained in Bengalee by Messrs. Martin, Bayley,

and Hodgson. The English essays comprised in the same volume were, first, "On the advantages "to be expected from an academical institution in "India; considered in a moral, literary, and poli- "tical point of view;" by Messrs. Martin, Elliott, and Bayley. Secondly, "On the best means of "acquiring a knowledge of the manners and cus- "toms of the natives of India;" by Messrs. Hamilton, Martin, and Metcalfe. Thirdly, "On the "character and capacity of the Asiatics; and par- "ticularly of the natives of Hindostan;" by Messrs. Wood, Martin, and Newnham. Many of these compositions are highly creditable to the talents, information, principles, and taste of their authors, and would bear a comparison with similar productions in our English Universities.

Early in the year 1803, Marquis Wellesley presided at the second annual disputations of the students of the college of Fort William. The subjects were the advantages of the British Government to the natives of India, the burning of Hindoo widows, and the distribution of Hindoos into castes. Declamations were also pronounced for the first time in the Arabic language. After the degrees of honour had been conferred, and the prizes and rewards for proficiency both in oriental and classical learning had been distributed, the noble visitor delivered a very dignified and eloquent speech, in which he declared, in the most public and solemn manner, that the institution had answered his most

sanguine hopes and expectations; that its beneficial operation had justified the principles of its original foundation; and that the administration and discipline of the college had been conducted with honour and credit to the character and spirit of the institution, and with great advantage to the public service. Essays on the Mohammedan conquests and government in India, and on the restoration of learning in the East, by several of the students, were afterwards published, together with the preceding disputations and declamations, in the second volume of the "Primitiæ Orientales."

In the spring of this year Mr. Buchanan received letters from his wife, whose health appeared to be considerably restored by her visit to her native country, announcing her intention of leaving England in the month of January. "This," said he, in a letter to the friend, in whose family she had resided some months during her visit, "was joyful "intelligence to me. In two or three months "hence, I may be blessed with seeing her again. "When she mentions her affectionate intimacy "with your family, she writes in tears. But I see "evidently that it is the Gospel union which so "powerfully awakens her heart in speaking of the "happiness of her residing with you. I expect "that she will do good in the Carmarthen, and I "hope she will do good in Calcutta. She comes "out to a promising scene of joy; to see her little "Augusta, now grown up a healthy and talkative

" girl; calling out for mamma for two years past " in vain. And she comes out to many, who love " and respect her, and to some who have learnt " during her absence to love 'the excellent of the " earth.'

" I have now a house in the country, about three " miles from Calcutta, on the banks of the river, " where she may sleep occasionally, and retire " from company. I spend three or four solitary " evenings every week in Garden Reach. The " change of place and air refreshes me for the la- " bours of the succeeding day. Augusta and I " play together in the groves, and then return by " water to Calcutta. A gentleman leaving India " sent me his boat as a present to Mary when she " comes out. I find the river air very salutary and " renovating, and perhaps she will find it so too. " But our pleasures at Clapham or on the Ganges " are transitory. May they be so tempered with " prayer, as to prepare us both for the pleasures of " that 'other country,' where there will be no se- " paration, and where the inhabitants will never " say, 'I am sick!' Mrs. B. mentions the circum- " stances of your illness with a lively concern, " mingled with a sensation of pleasure. Her hours " passed by your sick couch were delightful. Pro- " vidence hath well ordered her steps. It may be, " indeed, that I shall never see her; or that I shall " contemplate her departing spirit for a short time, " in her emaciated frame. But then God hath

" made with her a covenant well ordered and sure!
" Thus it is with my house. And this is my joy.
" Thus God hath blessed our short sojourn toge-
" ther; and the end will be an eternal song of
" glory to his redeeming love."

Though the fears, which Mr. Buchanan expresses with so much tenderness and piety as to the probably short period of his reunion with his wife, were but too well founded, it is pleasing to reflect, that he was gratified by again seeing her in India. She embarked on board the Carmarthen in the month of February; and, as Mr. Buchanan had anticipated, the piety of her mind was displayed during the voyage by her endeavours to promote the religious improvement of two young ladies, one of whom had been placed under her protection. Mrs. Buchanan had a more favourable voyage than in returning to Europe, and arrived safely at Calcutta on the 24th of August.

The remainder of the letter from which an interesting passage respecting Mrs. Buchanan has just been extracted, is occupied with the important subject of the college of Fort William; in which, though some things occur similar to those which have been already stated from the public letter of Lord Wellesley, many additional facts and sentiments are contained, more particularly with reference to Mr. Buchanan himself, which it may be proper to insert.

" You say," he continues, " that you hear the

" college is abolished. It has been long abolished " in London, but it still exists here, in greater " spirit and utility than ever; and it must continue " to exist, (though perhaps under a different name,) " as long as the British empire reigns in India. " To send a young man adrift in the upper pro- " vinces, without any knowledge of the languages, " and without any official preparation, is now ut- " terly impossible. The good sense of young men " themselves would deprecate it. Every one here " sees that the body of civil servants educated " these three years in the college of Fort William " will by and by govern India. Many of them " are already approaching to the most responsible " situations. The body of juniors that follow, if " left in their native ignorance, will be held in " comparative contempt, and must ever feel the " injustice done to them.

" The Directors wish the institution to be called " a *seminary*, and then they will support it. I " have no objection to the name, provided that the " young men are taught; and they must be taught " in future. You might as well think of abolish- " ing the schools in London, as abolishing schools " in Calcutta. Thus much then has been effected " by the institution of the college. Education has " been proved to be useful in India. Of the stu- " dents who have just left college, only eight out of " thirty have contracted any debt. Many of them " have saved money; a thing unheard of in India,

" and by the old civil servants accounted impossible. " This is the point to which the public attention is " turned. The reign of native money lenders is " now at an end. But a school or *seminary* di- " rected by native moonshees, and destitute of the " high and respectable jurisdiction of learned and " religious men, would never be able to effect this " desirable purpose. The authority and the ho- " nours of a college are alone competent to re- " strain a body of young men of good families and " flattering prospects in this luxurious and deteri- " orating country. That ever such an objection " as that of expense should have been urged by the " Directors appears to me unaccountable. The " expense, whatever it has been, is now amply li- " quidated; and in a manner more favourable to " the interests of the Company than if the sum had " been paid into their treasury; with some advan- " tage of health, of morals, and of learning, and " with some coercion of the native ascendancy, " which has ever been deemed the bane of the " British administration in India.

" Satisfied, however, with the good which *has* " been done by the institution, we wait submis- " sively for the period of its regular dissolution; " which will be in December next. Even were it " to continue in its present state, or in one yet " more improved and respectable, I should not " desire to bear a part in it. I have weak health. " My heart seeks to be disengaged from collegiate

" labours, and to find rest and refreshment in the " one spiritual work of the everlasting Gospel. " Fortune or fame cannot add an hour's happiness " to my present existence; but they may interrupt " it. I feel a secret pleasure in the purpose of the " Directors to abolish the college, as it respects " *myself*; but I feel at the same time that its con- " tinuance under other men would be favourable " to my evangelical labours in this country.

" In perfect confidence, therefore, that God will " order all things aright, in time, manner, and " event, I implore the direction of his Spirit to " improve 'the passing day.' My chief source of " despondency at times is the want of fellow-la- " bourers, of learned and serious men, in this vine- " yard, where there is so numerous a body of well- " educated young men.

" I would willingly at this moment give 50,000 " rupees for two religious and respectable young " men established in the church of Calcutta, and " capable of conducting the studies of the college. " Foreseeing where we were likely to fail, I took " early measures to procure such from home; both " by addressing Lord Wellesley, and by writing " myself. But we have not succeeded. But this " also is directed by an all-wise Providence; and " he will accomplish his glory by any means."

The following letter to Mr. Grant enters still more fully into the interesting subject of the college, and contains some particulars respecting Mr.

Buchanan's lectures as classical professor, which have not been before mentioned. Whatever may have been the sentiments of the distinguished Director to whom this letter was addressed, it cannot but be considered most honourable to the talents and principles of its author.

" Calcutta, 22d August, 1803.

" Dear Sir,

" Your letter of January last, introducing your nephews, I have received. You may be assured of my rendering them every service in my power, both in the superintendance of their moral conduct, and of their progress in learning.

" Circumstances are not so favourable at present to a well disposed youth newly arrived, as at an earlier era of the college.

" The repeated shocks the institution has sustained from home, and its often predicted dissolution here, have been injurious to its religious and moral influence. On the arrival of the Court's letter, abolishing the college, the students found that religion and morality formed no part of the plan proposed as a substitute. And so absolutely did they consider the Court's opinion to be favourable to the old system of relaxed morals and contracting debt, that they circulated a placard in college, containing a parody of Henry the Fourth's speech to his son; beginning with these lines.

" Pluck down my officers ; break my decrees ;
For now a time is come to mock at form.
Have you a ruffian (a writer) that will swear, drink, dance,
England (the Court) shall double gild his treble guilt," &c.

" The religious people here perceived the bad consequences immediately. Old Mr. Obeck, whose hopes of the good effects of the institution had ever been sanguine, sighed from his heart, and exclaimed, ' Cruel, cruel !' while the black banians and the old leaven in the service grinned their ghastly exultation.

" Order and discipline were nevertheless preserved in the exterior. But the wound inflicted by that letter on the growing honour of religion and exemplary morals is not healed to this day. The first symptoms appeared in the gradual secession of the students from the mission church in the evening.

" At the present time the regular and well disposed youths attend church either morning or evening ; but in small proportion, compared to the former number.

" As to general good order, attention to lectures, success in study, and dread of debt, there cannot be a college in Europe in a better state. If a young man is faulty in these points, he is sent up the country on the *old system*, in the character of an ' ignorant assistant,' to, it may be, an ignorant judge. The frequent letters sent in of late to

government by these expelled members petitioning to be restored to college, will appear to you some argument in favour of the institution; when you consider that at this moment we know nothing of the Court's intentions on the subject, and think the abolition of the college as likely as not.

"Your nephews have been now attached to the college for two weeks. The report made to me yesterday by their professor is favourable to their diligence. But they have to contend with some formidable rivals, who commence their studies with them. Of these two or three have not a single friend here, except their official friends in college. And this circumstance sometimes makes a rival formidable; his hope of promotion depending on the college alone.

"The appointments continue to be made according to merit. Of the eleven students belonging to the Presidency of Bengal, who entered on the public service this year, the two highest in proficiency, Messrs. Bayley and Martin, had their choice of situations; and are in the diplomatic department in the Governor General's office. The next four were appointed to registerships; and the five lowest to assistantships.

"Letters of recommendation from England are of no avail. Lord Wellesley once observed, that, of those young men who had brought him letters from the king's ministers and others, the greater

part had been expelled from college, or were in the lowest classes.

" I doubt not but you and the whole Court are by this time satisfied of the vast accession to the interests of the Company, derived from the juniors of the last two years entering their service, unincumbered by debt.

" The extent of this good, either as referring to the morals and fortune of the individual, or to his fidelity and exertion for the public service, cannot be calculated here. It is admitted, as if by acclamation, throughout the British territories in India.

" You must also have heard of the good effects of the institution on the general health of the students; resulting from their regular habits of study, in a climate, where exposure to the sun is so baneful to youth on their first arrival.

" Never, perhaps, was there an institution in any age or country raised so rapidly on so doubtful a foundation, or which flourished so extensively under such severe assaults, or which produced so much of public and of private benefit, in so short a space of time, as the college of Fort William in Bengal.

" The gazette you will receive herewith, though published in course, is amplified at this time, in anticipation of the dissolution of the college by the Court; and is intended as a monument of what the college *was*.

" Many a parent in Great Britain and Ireland, who reads this gazette, will lament that it should be the *last*.

" Those gratifying half-yearly reports of the health and studies of their sons in this distant country (where sons are so negligent in writing to their parents) will now be withheld; one of the chains of affection will be broken, and one of the chief incentives to good conduct, destroyed.

" Of your own good wishes for the success of this institution, I never entertained a doubt. And I even believe that your influence in the direction will induce them to qualify their late letter of abolition. But it is not probable that any thing less than the ample support of the first principles and first establishment of the institution will restore it to its first dignity, or maintain its present effect.

" In the midst of this uncertainty we are sure that 'the Lord reigneth;' and that His gracious providence hath ordered all things aright; hath produced the good already done, and will overrule the evil, past and to come, to his own glory, and the good of his faithful church on earth.

" It is now upwards of three years since I was appointed to offices in this college; and, as I before mentioned to you, every collegiate object of a private nature is extinct in my breast; and I would gladly resign my situation to some other person of more ability, health, and spirits, even in the

event of the Court's increasing the first dignity and importance of the institution. What I write to you comes really from an indifferent person.

" If God were pleased to give me my heart's desire, he would give me more grace and a greater sense of the value of souls; with a measure of better health and more undisturbed leisure to make known the glory of his Gospel among his people here, during the short period that may be allotted to my ministry.

" But I may add, for your consideration, in the event of your continuing a clergyman to govern the college, that his establishment must be made equal to that of a senior civil servant in the higher departments. If the church had dignity in India, that might suffice. But in present circumstances, the governor of the whole body of the junior civil servants cannot possibly be inferior in rank and establishment to a senior civil servant. If he be inferior, he will never be able to preserve the necessary authority and respect, whatever his character, his ability, or acquirements may be.

" And this has been hitherto the most material defect in the institution.

" One other point I may mention, as for the last time, and which is of equal importance; and that is, that the union of the three Presidencies in one institution has been now demonstrated to be the best and perhaps the only mode of effecting the purposes intended; in promoting a rapid know-

ledge of the languages, and a knowledge of public business, in encouraging honourable and temperate conduct under the eye of the supreme authority, and in facilitating the future administration of the country by a concert of principles and a personal knowledge of character.

" Whatever good the private schools, proposed by the Court at the different Presidencies, may do, (and they will do a little,) they can never produce some of the effects to which I allude *at all*; and none of them in a degree equal to what has been already done at this college.

" Five students have lately proceeded to Madras, who will in a short time be qualified to govern the country; whether you require great talents, oriental knowledge, classical learning, prudent and upright conduct, or (I can add of two of them) a just sense of religion.

" Now the local position of these five young men for the last three years at Madras rather than at Calcutta, would not have answered any important purpose that I can conceive; or, as they often told me, that they could ever conceive. And the evidence of the young men's letters after their return to their respective Presidencies is conclusive on this subject.

" I began this letter with the mention of your nephews. They have the happiness of being placed where exemplary morals will be encouraged if they have a disposition to profess them. The daily in-

spection of their conduct will fall to the lot of the individual families with whom they reside, Mr. Udny and Major Fraser. In my present situation I can seldom see the students but when they require admonition or deserve praise.

" Of those indeed who attend the classical lectures I gain a more intimate knowledge.

" Continuance in my class can only be maintained by exemplary conduct, and by honourable progress in the oriental languages. And these qualifications have characterized my pupils to this time, almost without exception.

" In many cases a personal friendship has been formed, which has proved of much service to me in regulating the manners of the other students Of these my young friends, some have now proceeded to Bombay, some to Madras, and some to the provinces attached to this Presidency. And they seem to value our acquaintance now as much as formerly ; and frequently favour me with letters on the subject of their studies, or on the state of affairs at their respective stations.

" But it is not always that a well disposed young man can attend my lectures. His previous knowledge of classics may be so inconsiderable, that he is incompetent to join a class ; and I have no time for individual instruction. Or it may happen that his progress in the oriental languages is very slow and unsatisfactory to his professor ; in which case he is not permitted to expend time on the classics.

At all events it is not till after a term or two, when his acquirements and talents are known, that he is admitted. So that your nephews cannot resume the study of their European learning for some months. And this makes it doubtful whether they will ever be my pupils, as I wish to exonerate myself from the classical department, immediately on the arrival of your letter to the Governor General, whether that letter confirm the institution or not.

"I shall however feel warmly interested in young men so nearly related to you, and whose welfare you have so much at heart.

"Mrs. Buchanan is not yet arrived. I have heard of her good health at St. Helena, and of her pious care of two young ladies whom she found on board ship. One of them comes out to her father, who was once commander of a country ship: but she comes out to disappointment; for he is now reduced to beggary, and banished from society by his worthless character; so that I suppose Mrs. B. will not think it right to resign her charge. The young lady bears an amiable character, and is well educated. And from 'her attending prayers in Mrs. B's cabin morning and evening, and reading the Scriptures with much interest and affection,' (a circumstance which Mrs. B. mentions in her letter to me,) we may look for the best fruits, and hope that she is acquiring a consolation that will triumph over her misfortune.

"Mr. Brown is in his usual state of doubtful

health; doubtful also whether he shall go home or stay in India; but he is constant and faithful in his charge over his faithful people.

"I have written to you a long letter; and, according to my dawk book, it is the thirteenth within the last eighteen months. You will not expect frequent letters from me for the future. I consider this as my winding up letter; like that of a merchant who is about to retire from business, and wishes so settle his accounts.

"To Mr. Newton I wrote lately; and I could wish you to communicate to him this letter if he be able to read it.

"To his pious affection and fatherly counsel it has been owing, under the wonder-working providence of God, that the junior servants of the East India Company have been placed for the last three years under my superintendance.

"By Mr. Thornton's means also, and by yours, this dispensation has been directed.

"I remain, dear Sir,
"With much regard,
"Very sincerely yours,
"C. BUCHANAN."

The number of Mr. Buchanan's correspondents was this year increased by the return to Europe of Major Sandys; who in a season of severe domestic affliction had been led to search the Scriptures for consolation; and to whom the faithful preaching of

Mr. Brown and Mr. Buchanan had been blessed as the means of bringing him to the knowledge of the Gospel, from the proud holds of philosophical infidelity. To this gentleman, with whom Mr. Buchanan afterwards maintained an uninterrupted and affectionate intercourse, he wrote in the month of June as follows.

"I suppose you will have seen all your friends "by this time, and settled your plans. I am anxious "to know how you find yourself, after a year's "residence in England. We do as usual in Cal- "cutta. Serious religion appears to increase. Mr. "Obeck is yet alive, but declining fast. He begs "his blessing on you, whom he calls a 'young "man,' and wishes you a long Christian life. You "are quite forgotten by the gay world here; even "by those who used to *feast* with you sometimes. "Those who are always asking me about you are "the poor people who knew you but half a year.

"... and ... are labouring at their docks and "accounts; thinking often of England, and some- "times of another world.

"Since you and Prole left me, I have had no "hooka. I do not yet find the abstinence of much "service; farther than that it saves time, now and "then. The advantage of the hooka was, that I "could easily compose myself for *composition* by "its help.

"The whole settlement is at present in agita- "tion, giving Lord W. a public entertainment.

" The hawk as usual on the steeple looks down in " amazement at the bustle. It costs sixty thou- " sand rupees.

" . . . . is sick. He has had many attacks. *She* " seeks comfort at church; and *he* begins to think, " perhaps, that he can obtain it no where else.

" But your interest in all these Calcutta matters " will weaken every month. That the Gospel is " honoured will be to you the most welcome and " the most interesting news. Adieu, my dear " Sandys."

The following is an extract from a second letter of Mr. Buchanan to Major Sandys, dated early in September.

" Your letter from St. Helena I have just re- " ceived by Mrs. Buchanan, who arrived there the " day after you had sailed. Mary is much im- " proved in health, and greatly matured in spi- " ritual knowledge, strength, and grace; which is " the chief theme of my happiness. Her missing " you was a keen disappointment at the moment. " But she soon reflected, that God had ordered it " for wise and gracious purposes, and then she " submitted. She opened your letters to me which " she found at Major Greentree's. These letters " astonished her beyond measure. She thought " that you had yet been a man of the world, (for " she had not heard that your affliction had been " sanctified to you;) but behold she found you to " be a child of God; your understanding illu-

" minated with knowledge, and your heart ex-
" panding with love, hope, joy, zeal, and all the
" charities. She lamented that she had no Chris-
" tian near her, to whom she might in pious con-
" fidence communicate these happy news. So she
" disburdened her heart by writing a letter to me.

" I was rejoiced to find by your letters that the
" Gospel is still glorious in your view, and that the
" world and its vanities had not obscured the hea-
" venly vision. May this happy state be ever
" yours without alloy or reverse, but such as may
" be necessary to confirm, and strengthen, and
" perfect you in the inner man."

By a letter of the same date as the preceding, Mr. Buchanan communicated to Mr. Elliott an affecting but consoling account of the death of his son: who in consequence of his distinguished proficiency in oriental learning had been appointed by Marquis Wellesley secretary to an embassy to Arabia; but who, after having fulfilled with great ability the duties of his mission, fell a victim to a fever in that country, and as a mark of peculiar honour was interred in the garden of the Imam of Senna.

To the same friend Mr. Buchanan again wrote in the course of the month as follows.

" Your letter by Mrs. Buchanan I received about
" a month ago; since which time no ship for Eu-
" rope has sailed. I thank you for the 'Christian
" Observer.' You wish me to furnish some papers

" for it. Mr. Thornton wrote to me on the same " subject; but I answered him that my present " avocations will not permit it. A period of leisure " may perhaps soon be granted to me. But this " is not the only objection to my furnishing you " with the life of Mr. Swartz. He left no papers; " and those persons are now removed who could " give the best information. He also deprecated " posthumous praise; and was in constant dread " of fame. He concealed often from Mr. Obeck " (his only friend at one time) his favoured seasons " from on high.

" Mrs. Buchanan is quite surprised to find so " much vital religion amongst us. My responsi- " bility in college is greater at present than for- " merly; but the answer of the Court will deter- " mine many points: and as far as relates to my- " self, they cannot help determining them to my " satisfaction.

" We are carrying on a successful war against " the Mahrattas, fighting against them in three " different quarters, and obtaining three victories " at the same time. The Hindoos are happy that " Juggernaut, their famous place of worship, has " fallen into our hands; for our imposts will not " be so great as those of the former possessors of " the adjoining district."

The occasional notices, which have occurred in Mr. Buchanan's letters respecting the pious and excellent Mr. Obeck, have probably excited a wish

in the minds of most readers to know something of the closing scene of his life, as well as some farther particulars of his character. In the month of May, Mr. Buchanan thus wrote to Mr. Grant.

"The departure of the aged Obeck appears to "be at hand. At least he thinks so; and bids me "impart to you his blessing while his understand- "ing remains. He was carried into church last "night, (Wednesday's lecture,) but was so much "revived by the service and view of his brethren, "that he walked out, with assistance. His only "food at present is bread dipped in wine.

"Under this decay of body his mind is more "vigorous than ever. He has within this last year "assumed a very intrepid tone in rebuking sin, "and remonstrating with the lukewarm, and in "defining a holy life in India. But he has great "joy among the true disciples; and his spiritual "comforts have of late been abundant."

Towards the end of the month of August following, Mr. Buchanan thus describes to the same friend the progress of Mr. Obeck's decline.

"The good Obeck is yet alive; but his loins are "girt for the heavenly journey. He is confined to "his room, and cannot attend church. But the "church attends him. He listens with delight "to the voice of praise in the adjoining building "on the Sunday and Thursday evenings.

"We have arranged all his temporal affairs to "his satisfaction. He has given us his text for his

" funeral sermon; in preaching which, I fear my " spirits will fail me. It is difficult to speak of the " deceased father to the surviving children."

This venerable man was now very fast approaching his end. Early in September he felt a presentiment that he should not live to the close of that month; and accordingly on the 24th, Mr. Buchanan thus announced his death to his respected friend and benefactor.

" The aged Obeck has at last departed. For " some weeks before, he almost daily expected his " dismission. He had no spiritual conflict at his " last hour; but manifested constantly peace, joy, " and high assurance. He was sensible to the " last; and when he could not speak, he testified " his exultation of soul by pressing ardently to his " breast his fellow saints. He left to you and your " family his solemn blessing. I send you a paper " containing some notice of his death.

" Just before Mr. Obeck's death, I preached his " dying sermon in the mission church from these " words; ' The time of my departure is at hand. " I have fought a good fight, I have finished my " course, I have kept the faith. Henceforth there " is laid up for me a crown of righteousness, which " the Lord the righteous Judge shall give me at " that day; and not to me only, but unto all them " also who love his appearing.'

" Mr. Brown will preach his funeral sermon " next Sunday evening."

Of what Mr. Buchanan styles Mr. Obeck's dying sermon it may not be uninteresting to many readers to insert an extract; both as it contains a pleasing and animated sketch of the life and character of that exemplary Christian, and as it may afford a specimen of the spirit of Mr. Buchanan's preaching upon such occasions.

"These," referring to his text, "are the words "of the Apostle Paul, in the view of his approach- "ing death. They are words which manifest the "triumph of faith; and which the Spirit of God "enabled him to utter; to be adopted by every "faithful Christian in after ages. By these words "he sets a seal to his doctrine, that it was *true;* "that it was really the life of the soul at the dis- "solution of the body: that the assurance of the "Christian in the view of death is strong and sen- "sible; manifesting a power denied to others in "like circumstances; and anticipating the joys to "be revealed in the kingdom of God.

"In the records of every age of the church, we "read of those who were enabled to testify their "faith and hope in the words of the Apostle; and "wherever the Gospel is faithfully declared, and "its power is felt, there will be frequent instances "of this triumph in death.

"God hath been graciously pleased to honour "this church with such an instance at this time; "exemplified in his aged and faithful servant, the "venerable John Obeck; who has for many years

" been a member of this congregation, and is now " supposed to be at the point of death.

" This good man has ever been distinguished for " his genuine piety, for his ardent faith in the " Gospel, for his singular benevolence, and for his " unremitted labours of love among the poor and " needy. He has been long known in this place, " as one who was always 'going about doing good;' " exhibiting an affecting and amiable example of " that 'pure religion and undefiled,' taught by the " precepts and doctrine of our Saviour.

" But his chief labour was in inculcating the " sacred truths of the Gospel whenever he had op- " portunity; and such opportunities he often en- " joyed. Many persons have for some years at- " tended his prayers in his family, which was indeed " a church in his own house, where they enjoyed " the inestimable advantage of hearing his spiritual " instruction, and listening to the counsels of age " and experience.

" His temperate and pure life has now carried " him to his seventy-third year. And from his " fifteenth year (as I think he once mentioned) " he has endeavoured to serve God. Since that " period he has had a sense of religion in his " heart, and has been enabled to 'keep himself " unspotted from the world.'

" All serious persons who knew him had reason " to expect that God would honour the death of " so faithful a servant; and this honour hath been

" conferred on him in an abundant manner. Dur-
" ing the two last months of his illness, the praise
" of his Redeemer has been his constant theme.
" Surrounded daily by his numerous family, his
" pleasure has been to talk of the things of God,
" and of the glories of the kingdom to which he is
" hastening. And his ability has been as great as
" his pleasure. For even at this time, when it is
" doubtful whether he will survive another day,
" and when his bodily frame is in the last stage of
" debility; even now, his understanding is clear
" and unclouded; his perception of divine truths
" is undoubtedly stronger than at a former period
" of his illness; his soul seems to swell with exul-
" tation when he recounts the past mercies of God;
" and his admonitions and exhortations to others
" have an earnestness and emphasis, united with a
" force of reasoning and firmness of persuasion,
" which is no where to be seen but on the death-
" bed of the Christian; and which nothing can
" inspire but a power from on high.

" It will not be necessary to apologize for exhi-
" biting to you such an instance of the truth and
" divine power of the Christian religion. It is of
" great importance that such instances should be
" exhibited; for the knowledge of them is often-
" times blessed in a peculiar manner to the hearers.
" And this excellent man is himself fully sensible
" of the inexpressible goodness of God to him, in

" enabling him to bear this blessed testimony at " his dying hour.

" He does not speak of manifestations and vi- " sions of glory, which have sometimes attended " the death of good men; but he manifests a calm, " rational, and placid spirit, founded on the basis " of an immoveable faith, yet accompanied by such " ardour of expression, and by such an assurance " of hope, as would abash philosophy itself.

" He has none of those doubts which are often " found on a death-bed. He has not those fears " and misgivings of conscience which the unstable " and careless Christian often experiences. He " has none of those fearful forebodings which ha- " rass the soul of the despiser of religion in his last " hour. He is a stranger to that gloomy despair " which often haunts the soul of the man who " hath passed through life the slave of ambition, " or the votary of pleasure. No, *his* last moments " are the happiest of his life. *His* ambition " through life has been to obtain ' that honour " which cometh from God;' and *his* pleasure has " been, in serving God with his whole heart; in " loving his neighbour as himself; in forgiving his " enemies; and in praying for those who persecute " and despitefully use the professor of the Gospel " of Christ.

" Do you enquire on what *faith* these good " works and this holy disposition were founded?

" Let me express to you his faith, collected chiefly " from his own words.

" ' I am a sinner saved by the mercy of God in " Christ. By nature I am impure and unholy. " Nothing in me, no merit of mine could make " me the object of God's distinguishing grace. " But I believed the word of God, and I was en- " abled to offer up my prayers at an early age, " that he would open my understanding, and lead " me to a knowledge of his truth. And his pro- " mise was fulfilled to me, (as it is fulfilled to " every serious enquirer,) ' Ask, and it shall be " given unto you; seek, and ye shall find.' By de- " grees the mysteries of the Gospel were opened " to my view. I beheld myself a lost and undone " soul lying with a multitude in a world of wicked- " ness; subject to the just wrath of God. But I " at the same time heard of the offer made to a " perishing world by the Saviour Christ. I beheld " the whole world overwhelmed by a flood of sin " and misery, and the ark of redemption floating " on the waters. Every page of the Gospel shewed " me that there was no salvation, but by the ark " Christ; that his atonement on the cross was the " only atonement for my past and future sins; that " his gracious Spirit influencing my soul was the " only preservative from my evil passions and from " an ensnaring world; and that his mediation alone " procures our access to God, and warrants an an- " swer to our prayers.

" ' Thus,' said he, ' the perusal of the word of " God was blessed to my soul. I received it in its " plain and obvious meaning; and I have had a " constant experience of its truth through my past " life. It has been a light to my steps, and a " lantern to my paths. Its peculiar doctrines ap- " pear now all light and glory to my soul. I " know that the denunciations of God against the " despisers of his Gospel will be expressly exe- " cuted; and I know that his promises of glory to " the righteous will be fulfilled in a way that ' eye " hath not seen, or ear heard, or hath entered into " the heart of man to conceive;' and the anticipa- " tion of this glory is to me *unutterable.* My " prayer at my last moments is, that this power " of the Gospel may be felt more and more at this " place; that the blessing of God may rest on this " church; that the ministers may labour in the " word with zeal and faithfulness; and that the " hearers may receive the word preached with " meekness and affection; that so the testimony " of the Gospel may prevail, and the church of " Christ may begin to flourish in this dark corner " of the world.

" ' I leave,' said he, ' my blessing on this church.

" ' As to my numerous family, I leave them " with scarcely the means of subsistence; but I " leave them dependant on that gracious Provi- " dence, which has supported me from youth to " age, in a state of apparent poverty and yet pos-

" sessing abundance. I leave my children to God " as to a surviving Father, who will care for them " as he hath cared for me, and will, I trust, bless " my instructions to the salvation of their souls.

" 'As to *myself*, my hope is in heaven. The " promises of God are in a manner already fulfilled " to me. His truth and faithfulness are demon- " strated to my soul. By his mercy 'I have fought " the good fight, I have finished my course, I have " kept the faith. Henceforth there is laid up for " me a crown of righteousness, which the Lord " the righteous Judge shall give me at that day; " and not to me only, but unto all them also who " love his appearing.'

" Such, my brethren, are the sentiments, the " expressions, and the heavenly hope of this good " man. He now lies on his death-bed in the house " adjoining this church; and endeavours to join " the praises of the congregation with his feeble " voice. He could even now confirm every senti- " ment respecting him which I have uttered; and " he could confirm them with an energy and elo- " quence of which I am incapable.

" Who is there in this assembly who is not ready " to say, 'Let *me* also die the death of the right- " eous; and let my last end be like *his*.'"

In the same month in which this instructive and interesting sermon was preached, Mr. Buchanan was called to perform a similar office on occasion of the death of Mr. Archibald Edmonstone, of the

Board of Trade, who left behind him a noble testimony to his faith in the Gospel. "His last words," says Mr. Buchanan, in mentioning the event in a letter to a friend, "were these. 'Blessed be the "God and Father of our Lord Jesus Christ, who "through his abundant mercy hath begotten me "again unto a lively hope, through the resurrec- "tion of his Son Jesus Christ from the dead, to "an inheritance incorruptible, undefiled, and that "fadeth not away.' These words his brother has "directed to be engraven on his tomb."

The manner in which Mr. Edmonstone, who then filled one of the most confidential situations under the Presidency of Bengal, and is celebrated for his oriental learning, classical taste, and cultivated understanding, described Mr. Buchanan's funeral sermon on his brother, is too honourable to him to be omitted. It occurs in a note from Mr. Edmonstone to his friend Captain Baillie, professor of the Arabic language and of Mohammedan law in the college of Fort William, and is as follows.

"My dear B.

"I am returned from hearing a most affecting and impressive discourse delivered by Mr. Buchanan with a degree of feeling that does honour to his heart, on the occurrence of last week. I am anxious that Mr. B. should know how grateful I feel for this high tribute of respect to the memory and virtues of a beloved brother, and I there-

fore entreat you to express to Mr. B. my sincere gratitude for this distinguished mark of his regard for him. Tell him that he has afforded to my mind a real consolation, and that I trust I shall ever after be the better for the affecting and forcible manner in which he has held forth to imitation the example of a life of true piety and virtue. Further I request that you will convey to Mr. B. my earnest wish (if it be not improper) that he will allow me to transcribe his discourse, both for the purpose of retaining it for my own use and benefit, and of transmitting a copy of it to those in Europe who will indeed need the consolation for such an irreparable loss, which so distinguished a testimony to the merits of a son and a brother is calculated to afford. Never does a clergyman appear more conspicuously respectable, than when he combines with the public duties of his calling the offices of humanity and consolation; and never while I live will the memory of Mr. B's solemn and eloquent discourse on this melancholy occasion, nor the gratitude and respect for him which it has excited, be obliterated from the mind of your ever affectionate

"N. B. EDMONSTONE.

"Sunday, 11th September, 1803."

"*To Captain Baillie.*"

It was in the summer of this year that Mr. Buchanan first thought of proposing certain subjects

of prize composition, connected with the civilization and moral improvement of India, to the Universities of the United Kingdom. With this laudable intention he waited on the Governor General, and having obtained his Lordship's approbation of the plan, he on the 20th of October despatched letters to the Vice-Chancellors and Principals of the Universities of Oxford and Cambridge, of Edinburgh, Glasgow, St. Andrew's, and Aberdeen, to the Provost of Trinity College, Dublin, and to the head masters of Eton, Westminster, Winchester, and the Charter-House Schools, containing the following proposals. For the best essay in English prose on "the best means of extending the blessings of civilization and true religion among the sixty millions, inhabitants of Hindostan, subject to British authority;" in each University, one hundred pounds. For the best English poem on "the revival of letters in the East," sixty pounds. For the best Latin ode or poem on "Collegium Bengalense," twenty-five pounds; and the same sum for the best Greek ode on "Γενέσθω φῶς." The sum of fifty pounds each for the best Latin and Greek poems was offered to the successful candidate at each of the public schools. No less a sum than sixteen hundred and fifty pounds was thus appropriated by Mr. Buchanan to this benevolent and patriotic purpose. The unusual nature and munificent extent of his offers induced some to suppose, either that they were not made

simply at his own suggestion and responsibility, or that he must have been actuated by motives of ostentation and vanity. With respect to the proposals themselves, they undoubtedly originated solely with Mr. Buchanan, and were supported exclusively by his own liberality. He was ever a man of a large and generous mind, fertile in devising plans of usefulness, and prompt in seizing the first opportunity of executing them. He was anxious to extend in this country the knowledge of the character and effects of the great collegiate institution which he had been called to superintend; and the recent victories of our armies in the peninsula having enlarged and confirmed our eastern empire, he was desirous of awakening and directing the minds of his countrymen at home to the duty and the opportunity of promoting the moral and political welfare of our fellow subjects in India. Publicity and enquiry were therefore his great objects; publicity, not as to his own character or fame, for this he knew might have been far more certainly obtained by more obvious and less costly means, but as to the great and philanthropic design which he had in view; and this induced him to endeavour to interest in his plan even the higher forms in our public schools. The *result* of his liberal proposals must be reserved to the period of their reception and success in this country.

In the month of November following, Mr. Bu-

chanan first communicated his thoughts on the expediency of an ecclesiastical establishment for British India, in letters to the Archbishop of Canterbury, and to the rest of the episcopal bench, having previously submitted them to Marquis Wellesley. The reply which he received from the late Bishop Porteus confirmed and encouraged him in his determination to bring that important subject fully before the public.

It was in the course of this year also, that Mr. Buchanan obtained the sanction of the Governor General to the building of a new church in Calcutta. But the extensive plans of Lord Wellesley respecting the college, and other political concerns, prevented the execution of this design.

A few circumstances which occur in Mr. Buchanan's letters to Mr. Grant and Major Sandys towards the end of this year, may here be added. To the former he thus wrote in October and December.

"The venerable Obeck had not been dead many "weeks, when his old friend Mr. Gericke, that "valuable man, took his departure also. The "church at Madras is in great affliction; for there "is no one to fill his place. Letters have come to "us for help. But we can give none. I do not "know what acquaintance you may have with that "mission; but attention to it appears to me "highly important in the present state of things. "If there were any missionary like minded with

" Gericke within your reach, we could from Cal-
" cutta add something to his salary, if that be
" desirable."

To Major Sandys, Mr. Buchanan wrote as follows.

" We are passing through an eventful season in
" India. The order of the day is victory, and the
" Mahratta power is at length destroyed. The
" whole peninsula is now under British domi-
" nion. I have taken advantage of the crisis, in
" endeavouring to excite our Universities at home
" to plead the cause of eastern civilization.

" Mary improves in health daily. She has no
" sanguine wish to return to England; and it is a
" subject on which I never think. My health con-
" tinually bids it, but nothing else. Providence
" will in due time unlock every difficulty, and
" make our purpose and duty clear.

" The young lady who came out with Mrs. B.
" in the Carmarthen appears to be dying of a con-
" sumption. If her strength permit, we mean to
" send her to sea in a few days. She will go first
" to Madras, where Lady Sinclair will receive her.
" She has a serious impression of religion, and is
" preparing for her great change.

" Mr. Brown lives generally at Serampore. He
" is well, and begs his Christian love to you, soli-
" citous for your welfare amidst the trials to which
" you will be exposed.

" * * * * and I are on our usual footing. I

" certainly give him a great deal of trouble; but " it is on important subjects. I suffer sometimes " a repulse; then I wait for a favourable moment, " anxious, during the little time that may be spared, " to do all I can for the church of Christ in India; " for that is the chief subject of my late endea- " vours."

The character of the audience usually assembling at the Presidency church has been already noticed. It has also been observed, that a few years previous to this period, the spirit of infidelity or of religious indifference was lamentably general in our eastern capital; and the infection still remained among some, who, from neglected education or the influence of circumstances and habits peculiarly unfriendly to Christianity, were scarcely aware of the nature of religious sentiment and feeling. Amongst other subjects, therefore, of discourse, more directly suited to those who acknowledged the great truths of the Gospel, Mr. Buchanan occasionally addressed those who doubted of its divine authority; and the perspicuity and force, with which he stated its various evidences, tended materially to extend and confirm the conviction of its truth. The importance of such discourses is much heightened from the consideration of their probable effect on the minds of the numerous young men, who as yet continued to be assembled from the three Presidencies at the college of Fort William; and who might be justly expected to carry with them to

their different stations throughout India, those sound principles of Christian faith and practice which they had heard thus ably and eloquently inculcated. The memorial of the year 1803 cannot, perhaps, be better closed than by a short extract or two from a sermon of this class preached by Mr. Buchanan on Christmas Day, from the confession of the Samaritans, John iv. 42. "Now "we believe—and know that this is indeed the "Christ, the Saviour of the world."

The discourse opens with a brief review of the origin and prevalence of Christianity by the preaching of a few unlearned men in a remote age, at a period when learning and science flourished in the surrounding nations; and closes with the following striking observation.

"Long before that period, a prophecy had gone "forth concerning the advent of the Messiah, in "these remarkable words. 'The nation and king-"dom that will not serve thee, shall perish.' (Isaiah "lx. 12.) If we look back to the history of the "world, we shall accordingly find that every na-"tion which embraced the Christian religion, "emerged from ignorance and obscurity to know-"ledge and light. If we consider the condition of "mankind at this day, we shall perceive that those "nations alone which have been educated in the "Christian religion, are in a state of civilization. "Every other nation is in comparative ignorance "and barbarism."

"Of those who do not support Christianity," continued Mr. Buchanan, "there are some men of "talents and learning, who allege that they do not "believe it, and a great number possessing neither "talents nor learning would sanction a denial of "it by their authority. We shall however sup- "pose that such persons would be accounted good "members of society; and supposing this, we "shall make some concessions in the way of argu- "ment, in order to lead to our conclusion as to "their public conduct."

These concessions, which are as follow, form in fact an indirect but powerful series of proofs in favour of the divine origin of Christianity.

"We shall suppose for a moment that the evi- "dence for the truth of our religion is not sufficient "for human conviction. We shall even suppose, "a miracle, (as it will appear to some,) that the "principles which exalt our nation in the pre- "sent zenith of human refinement, were taught, "not divinely, but by a few fishermen of Judea; "who imposed them forcibly on mankind, and "bade every civilized nation bow to their autho- "rity; who, being illiterate themselves, subjugated "the learning, good sense, and piety of future ages "to the excellence of *their* precepts, and the sub- "lime purity of *their* conceptions.

"We shall even imagine that the system of *pro- "phecy* from the earliest ages is not divine, and "that the prophecies were not fulfilled by miracle,

" but by *chance*: that the Jewish church, with all " its predictions, types and figures of things to " come; and the Christian church, with all its ful- " filments of these predictions, types and figures, " are but the result of uncertain tradition; that " the Scriptures themselves, not accounted a work " either of learning or science, were yet handed " down to us with a purity of which no classical " record can boast, and whose antiquity and dura- " bility appear to the minds of some like that of " the works of nature, which God hath created in- " corruptible; we shall farther suppose that some " other book has been found, or may be found in " some future age, bearing some analogy to *this*. " All these and a thousand other collateral evi- " dences we shall suppose not to be sufficient for " conviction; that although our religion has urged " its way through every age, and hath acquired in " these latter days the sanction of the highest de- " gree of learning and science which the world has " ever known; yet that its evidence is not suffi- " cient for certain men of superior minds, or of " purer hearts.

" We shall now inquire, what rule of con- " duct respecting this religion such an one ought " to observe at this day; one who would be ac- " counted a man of humane and honourable prin- " ciples, a friend of his country and of social " order.

" In the first place, his country *professes* the

" Christian religion. This of itself might inspire " him with some delicacy in speaking disrespect- " fully of it. Again, we suppose that our country " has been *defending* this religion for many years " past; that she has been accounted its represen- " tative amidst the desolation of other Christian " nations, and that she is now again called forth " in that character.

" Now, supposing this to be true, would it be " proper to weaken this sentiment? Would it add " any thing to the spirit and energy of the nation, " to believe that its religion is nothing concerned " in the event?

" But leaving the consideration of the *religion* " of our country, let us advert to its *principles*. " The moral principles of our country, whence- " soever they have been derived; whether from an " improved barbarism, from the relics of learned " antiquity, or from a yet higher source, are at this " time called *Christian* principles. Their excel- " lence is acknowledged by the friends and foes of " the Christian religion. In the degree in which " they are practised, they promote the happiness " of individuals, of communities, and of nations; " and the general practice of them would keep the " world in peace.

" It will be granted, that if our country be de- " fending any thing, she is defending her prin- " ciples. Even those who deny her religion will " consider the defence of her principles a sacred

" duty. Now let such persons consider how they " are fulfilling this duty. ' The principles of our " country,' you will say, ' are good ; but the reli- " gion which taught them is not true ; at least we " are inclined to think so ; and therefore we may " be permitted to express our doubts on the sub- " ject, and to indulge in occasional levity at the " expense of the belief of others.'

" Now, in the first place, do you think that it is " a likely way to preserve these principles in the " minds of men to insinuate that they are not *di-* " *vine?* Do you think it a likely way to preserve " moral principles in your children, or in young " persons under your direction, to take away all " religious sanction?

" But you will say, that you mean not to do any " harm ; that your casual reflections on religion can- " not be supposed to have much effect, and that you " only indulge your passion for displaying your " talents in your own circle, by asserting what you " think liberal sentiments among young people, " and by retailing the wit of learned infidels.

" But in doing this, do you assume the cha- " racter of a good member of society? If all men " were such as you are, our constitution and liber- " ties would not survive another day. They have " not hitherto been maintained by such defenders! " It was not this levity of principle which con- " ducted us through our late dangers, and gave vi- " gour to our fleets and armies in the awful con-

" test. Nor is it this principle which at this " eventful moment animates our nation with such " a holy enthusiasm for the preservation of their " country, their laws, and their religion.

" If it please the providence of God that success " should still attend us in the deliverance of our " country, you will yet have to reflect that *you* " have not contributed to its preservation; that " you have neither supported its religion nor its " principles: but will have to fear, that, in the de- " gree of your influence, you have injured both. " You will have to reflect, that you have not done " *your* part as a good member of society; that " however obscure your situation, or small your " ability, you have put no mite into the treasury " of the public good; that, on the contrary, you " have lived a mere inactive pensioner on the " bounty of your country, which grants you the " blessing of a tranquil life, and grants you also " that liberty of opinion which is abused to her " injury."

The preceding passages form a brief abstract only of the train of reasoning pursued in this able sermon. Towards the close of it, Mr. Buchanan observes, that great as is the benefit of the Christian religion to nations, and irresistible as are the arguments for maintaining it for the good of society, its importance to the happiness of the individual is still greater.

" Had not its eternal sanctions awakened the

" consciences of men in every age, and its spirit " sunk deep into their hearts, its *national* import- " ance would never have preserved it; and the so- " lemnity of this day would not now have been " observed. But there are still those who pro- " nounce the confession of the text with the same " confidence, and in the same spirit with which it " was pronounced at first. ' We believe and know " that this is indeed the Christ, the Saviour of the " world.'"

After referring to the practical illustrations of this assertion which had been lately afforded amongst themselves[a], Mr. Buchanan thus concludes:

" That which was prophesied of the Christian " religion has been fulfilled in every age; ' that it " should be in a state of conflict; but that the " spirit of some would preserve it unto the end of " the world.' ' Ye,' saith our Lord, ' are the salt " of the earth.' Ye are they, who, having an im- " pression of the eternal truth of my Gospel, will " maintain its doctrine and principles for your " own salvation, and for the advantage of an evil " world.

" ' But if at any time this salt shall lose its sa- " vour;' if at any time your profession of religion " should degenerate into a mere form, it then only " serveth to be cast out, and ' to be trodden under

[a] Probably alluding to the deaths of Mr. Obeck and Mr. Edmonstone.

" the feet of men ;' under the feet of your present " enemies, and by a vain philosophy.

" We, my brethren, may be accounted the re- " presentatives of the Christian religion, in this " remote country. A duty is imposed on us, from " which some societies may think themselves ex- " onerated. And however little many of us may " think of this duty, it is one which *must* and " *will* be performed by some, zealously and faith- " fully, as a duty to God and to their country.

" And living in the observance of this duty, they " will wait the event of that awful commotion " which begins again to agitate the world ; in " humble acquiescence in the righteous dispensa- " tions of God ; not trusting to the merits of our " nation for deliverance ; but firmly believing that, " since it hath pleased his providence to honour us, " in time past, with the defence of his religion, it " is his will that it should yet be established by our " means."

It is an animating reflection, that the high duty and privilege of maintaining inviolate the purity of the Christian religion has been faithfully fulfilled by the British empire at large ; and that we have emerged out of that great conflict which had then lately recommenced, with augmented strength and glory ; a monument of the truth of the divine declaration, that the steady profession, and the undaunted defence of truth and righteousness, are the surest means of protecting and exalting a nation.

It may not be improper to add, that, at the close of the preceding sermon, a collection was made to the amount of 6000 rupees, a sum highly creditable to the liberality of the congregation, for the benefit of "the Calcutta Charitable Fund," instituted in the year 1800 by the Rev. David Brown, under the auspices of Marquis Wellesley, for the relief of distressed Europeans, Mohammedans, and Hindoos; of which Mr. Buchanan some years afterwards observed, that it had been a fountain of mercy to thousands.

CHAP. III.

THE college of Fort William, according to the regulation of Lord Wellesley, in obedience to the decision of the Court of Directors, was to close on the 31st of December 1803. It was, however, a very gratifying circumstance to the friends of that institution, that on the 3d of January 1804, a despatch announced to the Governor General the determination of the Court, that the college should for the present continue on its original footing. The business and examinations of the students accordingly proceeded in their usual train, or rather with additional spirit.

"An example of idleness," says Mr. Buchanan in a letter to a friend, "is a rare thing. The ap-"pointments to the service continue to be made "according to the college list, that is, according to "merit."

[a] The annual disputations in the oriental languages were held this year on the 20th of September, in the presence of the Governor General, accompanied, as usual, by the principal officers of the Presidency, with the addition, on this occasion, of Soliman Aga, the envoy from Bagdad.

[a] See "The College of Fort William," page 124.

The subjects of the disputations were, "the Shan-"scrit, as the parent language of India," in Hindostanee; "the figurative sense of the Poems of "Hafiz," in Persian; "the utility of translations "of the best works extant in the Shanscrit into "the popular languages of India," in Bengalee; and, in Arabic, "the importance of the Arabic to a "grammatical knowledge of the Persian language." A declamation was afterwards pronounced in Shanscrit, for the first time, by one of the students; which was followed by a speech in the same language by the Rev. Mr. Carey[a], the Moderator and Professor.

Prizes were at the same time awarded for the best English essays on "the utility of the Persian "language in India," on "the progress of civiliza-"tion in India under the British government," and on "the decline and fall of the Mohammedan "empire in India." Honorary rewards of books were also adjudged to the best proficients in the Greek and Latin classics, and in the French language.

The several compositions of this year were afterwards published in the third volume of the "Pri-"mitiæ Orientales."

In the speech with which Marquis Wellesley closed the proceedings of the day, his Lordship de-

[a] For a translation of this eloquent and interesting speech, see "The College of Fort William," p. 168.

clared, that in each successive year the standard of comparative merit had been progressive in the highest classes of the college, and expressed his cordial satisfaction at the proficiency and good conduct of the students.

"The observance of all the statutes," said his Lordship, "is equally essential to the interests and "honour of the students; nor is their duty con- "fined merely to the diligent pursuit of the pre- "scribed course of study. The intention of the "statutes is not only to provide instruction in the "oriental languages, and in the several branches "of study immediately connected with the per- "formance of official functions, but to prescribe "habits of regularity and good order. My prin- "cipal purpose in founding this institution was, to "secure the junior servants of the Company from "all undue influence in the discharge of their of- "ficial functions, and to introduce them into the "public service in perfect freedom and independ- "ence, exempt from every restraint, excepting the "high and sacred obligations of their civil, moral, "and religious duty."

In the course of the year 1804, several circumstances occurred, connected with Mr. Buchanan and the college of Fort William, which will be best introduced by a few extracts from his letters. He thus wrote to Major Sandys in the month of February.

"We are much the same in church, state, and

" college, as when you left us; only in respect to " myself my various labours have increased, are " increasing, and, I fear, will not be diminished.

" I am literally left alone in many matters of a " public nature, particularly in a battle now fighting, (the worst I have yet had,) with Mussulman " and Hindoo prejudices against translations of " the Scriptures. Their clamour has assailed the " government. Lord Wellesley and Mr. Barlow " are neuter; but the old civil servants fan the " flame. A folio volume would not detail the particulars; but I trust you will soon hear of the " good effect. In the mean time, I am growing " infirm in body, and long for more holy employ " than that of hewing wood only for our future " sanctuary in India. I know that what is doing " is useful; but spiritual comforts do not accompany the occupation, in the degree I desire, and " look forward to, when I have peace from public " conflict."

The particular circumstance to which Mr. Buchanan probably referred in the preceding extract was a memorial which about this time was addressed to the Governor General, in consequence of the following subject having been proposed, among others, for discussion by the students of the college, at the annual disputations which have been just mentioned; viz. " The advantage " which the natives of this country might derive " from translations, in the vernacular tongues,

" of the books containing the principles of their " respective religions, and those of the Christian " faith."

There certainly appears to be no ground of offence to the natives of India in the foregoing thesis. A Christian might rather have objected to it as placing his most holy faith too much upon a level with Heathen and Mohammedan error. A memorial was, however, addressed to the Governor General on the part of the Mohammedan moonshees, and of a number of the Mussulman inhabitants of Calcutta, remonstrating against this supposed infringement of the toleration afforded to them by the British government. In reply, Marquis Wellesley signified to the memorialists, that although he perceived no principle of an objectionable tendency in the foregoing thesis, yet, with a view to prevent all apprehension on the part of the natives, he had prohibited the intended disputation upon that subject.

Some years afterwards this incident was appealed to on the part of the Bengal government in support of certain measures tending to discourage or suppress the exertions of missionaries; upon which occasion Mr. Buchanan observed[a], that the memorial probably originated in the suggestions of some individuals at that time connected with the go-

[a] See his " Apology for promoting Christianity in India," p. 102.

vernment and the college, who appeared to entertain a degree of morbid tenderness for the religious feelings of the natives.

These gentlemen had from the beginning been hostile to a most important work which had been carrying on in the college; viz. the translation of the Scriptures into the oriental languages by natives and Europeans. So great was their jealousy on this subject, that there existed a kind of compromise between the friends and the opponents of this salutary measure, that if the Bible were printed for Christians, the Koran should be printed for Mohammedans. It is to this honourable contest that Mr. Buchanan refers in the letter last quoted; and, happily for the interests of Christianity, he was decidedly successful. So early as the year after the present period of these Memoirs, a commencement had been made in the translation of the Scriptures into several languages. [a]The first versions of any of the Gospels in Persian and Hindostanee which were printed in India, issued from the press of the college of Fort William. The Persian was superintended by Lieut. Colonel Colebrooke, and the Hindostanee by William Hunter, Esq. The Gospels were translated into the Malay by Thomas Jarrett, Esq. of the civil service.

Of these and other translations of the Scriptures

[a] See the "Christian Researches," introduct. p. 2.

then projected and undertaken, only a very inconsiderable part was executed at the public expense. The sole charge incurred by the college in the department of sacred translation, was for the Gospel of St. Matthew in Persian and Hindostanee; with this exception, the extensive Biblical works successively announced from this institution were carried on at the private expense of those members of the college, amongst whom the Provost and Vice-Provost held the first rank, and others, who deemed it to be of the highest importance to promote the diffusion of sacred literature in Asia.

A second occurrence in this year marked an improved state of moral feeling in Calcutta, and particularly illustrates the salutary influence of the college of Fort William. It is thus mentioned by Mr. Buchanan in a letter to Major Sandys, in the month of August.

"The institution of a civil fund for widows and "orphans agitates this service at present. The old "gentlemen wish to include black illegitimate "children. The junior servants who are now or "have been in college, almost with one voice ex-"claim against a measure which they conceive "would have a tendency to sanction vice, and to "countenance an illicit connection with native "women. The question is now referred to the "vote of every individual in the service. In the "mean time one of my old scholars has written a "letter to the service; in which he complains of

" their violation of the divine law, and requests " them to revert to the principles of honour and " chastity. Mr. M. is in the Governor General's " office, and is supported by the young school, by " all the college, by the Governor General, and by " all the friends of revealed religion. Caricatura " prints, exhibiting the mover of the subject, with " a black child in his arms, pleading its cause in " full assembly, while a black dye behind urges " him forward; and various other devices mark " the popular question, and promise to brand the " immoral practice. It is said, that the affliction " and shame of the old service are extreme; and " that they execrate the college and its fruits, and " hope that the Court of Directors will now see, " how unfriendly it is to ancient institutions!

" What the result as to the fund will be, I know " not."

This, however, Mr. Buchanan stated to the public in the following year, in some remarks on the college of Fort William[a]. " The contest," he observes, " was maintained for a considerable time, " by printed correspondence, and the fund was at " length established *without* the opprobrious clause. " But a few years ago," adds Mr. Buchanan, " any " man who should have ventured to resist such a " measure on the ground of religious or moral " propriety, would have become the jest of the

[a] See " The College of Fort William," p. 163.

" whole service. He must be an entire stranger " to what is passing in Bengal, who does not per- " ceive that the college of Fort William is sen- " sibly promoting an amelioration of the Euro- " pean character, as well as the civilization of " India."

The activity of Mr. Buchanan's mind respecting objects which he deemed important to the interests of morals and religion, may be collected, not only from the preceding circumstances, but from various hints in his correspondence and diary.

Thus at the close of the letter from which the foregoing extract was made, he says, " I have al- " ways some plans relating to church or college in " his Excellency's hands; and generally in arrear. " But when he does take them up, it is with the " proper attention." A memorandum also occurs in the same year, in which Mr. Buchanan notices a consultation which he had lately held with Sir George Barlow on a public thanksgiving, probably on account of the victorious termination of the Mahratta war, on the subject of a cenotaph for those who had fallen in battle, and respecting an order for the better observance of the Sunday.

Amidst his various labours, however, the domestic trial, with which Mr. Buchanan had been already exercised, was renewed by the reappearance, early in the summer of this year, of alarming consumptive symptoms in Mrs. Buchanan. In the course of the autumn she became so ill, that her

life was for a short time despaired of; and on her partial recovery, being strongly urged to proceed a second time to Europe, she at length very reluctantly consented.

Preparations were accordingly made for this purpose, and in October Mr. Buchanan briefly mentions in his diary, that he had been on board the Lady Jane Dundas to look at Mrs. B's cabin. She did not, however, leave Calcutta till the 22d of January following, when Mr. Buchanan accompanied her and her youngest daughter to the ship at Kedgeree; and on the 25th the fleet sailed for Madras, leaving him once more to return to a solitary home, full of tender but melancholy musings; hoping almost "against hope," for some favourable effect from her voyage, but rather endeavouring to prepare his mind for a contrary result. His memoranda testify the warmth of affection with which he again followed Mrs. Buchanan, by frequent notices of letters written to her weekly, and sometimes almost daily, and of which it is much to be regretted that not a vestige remains.

It was at the anxious period, which immediately preceded her departure from India, that Mr. Buchanan resolved to employ a part of the very limited leisure allowed by his ministerial and collegiate duties, in preparing a work which had long been the subject of his thoughts, and the importance of which is now universally acknowledged. This was what he afterwards entitled, "A Memoir

" of the Expediency of an Ecclesiastical Establish-
" ment for British India."

During the century in which they had been gradually acquiring their oriental empire, the East India Company, intent on the pursuits of commerce and ambition, and contending frequently not merely for aggrandizement but for existence, were but little at leisure to attend to the moral and religious claims even of their own servants; much less to consider those of their native subjects to any thing beyond general protection, and the administration of justice; and even to these, till of late years, but partially and imperfectly. Some provision, but of a very scanty and inadequate kind, was made for the supply of the spiritual wants of their European servants, by the establishment of a few chaplains at each of the three Presidencies; the number of whom was gradually increased as the Company progressively extended its Indian territories.

To those who from principles of infidelity, whether speculative or practical, or from the absorbing influence of worldly pursuits, were disposed to treat religion as a subordinate concern, to consider the most distant and transient attention to it as amply fulfilling its demands, and who in the acquisition or consolidation of power amidst the half-civilized votaries of idolatry and imposture, were tremblingly alive to the danger of offending or alarming them, by the too prominent profession

of a purer faith, it may be easily imagined, that the ecclesiastical appointments in India were deemed sufficiently numerous and effective. But to the eye of Christian observation, and even of enlightened policy, they had long appeared unworthy of our public profession as a Protestant and religious empire, inadequate to the necessities of the European population, and inconsistent both with our interest and our duty as the almost undisputed sovereigns of India. The immense distance which separates Great Britain and Hindostan, the comparatively small number of those who are either acquainted with Indian affairs, or interested in their management, the peculiar nature of their direction by a commercial Company, and the lateness of the period at which they assumed the aspect of political and territorial importance, all tended to involve the religious consideration of India in obscurity and neglect. The providence of God had, however, within the space of a few years, not only given to Great Britain a decided predominance over every other European nation, but by the extinction of the Mohammedan, and the subjection of the Mahratta power, had in fact bestowed upon us the empire of India. An enlarged attention to the religious welfare of an augmented body of European servants, and to the political and moral improvement of fifty millions of native subjects, was one of the necessary consequences of our Indian sovereignty—a result, how-

ever, which those whose views are principally directed to political aggrandizement, would, for the reasons already assigned, be naturally slow to perceive and acknowledge; but which the Christian patriot and philosopher would be eager to anticipate and assert. It cannot, therefore, be a matter of surprise, that a subject so important in itself, and so intimately connected with his own profession and local situation, should have early occurred to the mind of such a diligent and wakeful observer as Mr. Buchanan. The design of his "Memoir" was indeed, as he afterwards declared, first suggested to him by the late excellent Bishop Porteus[a]; who had, he said, "attentively surveyed the state of our dominions in Asia," and had expressed his "conviction of the indispensable "necessity of an ecclesiastical establishment for "our Indian empire." He was encouraged also, as he added, "by subsequent communications with "Marquis Wellesley, to endeavour to lead the attention of the nation to this subject." The manuscript of this work was transmitted to England in the spring, and published in the autumn of the year 1805.

Before we proceed, however, with the consideration of his "Memoir," it will be proper to recur to the prizes proposed by Mr. Buchanan to the Universities, and some of the public schools, of the

[a] See his Christian Researches, p. 273, and the first Dedication of his Memoir, p. iv.

United Kingdom. They were accepted in the summer of 1804, by the several bodies to which they were offered, with the exception of the University of Oxford; by which they were declined, on the ground of certain objections in point of form. The prize compositions were directed to be delivered to the respective judges towards the end of the year; and early in the following spring, the prizes were awarded to the successful candidates. Of the compositions which were thus honoured, the greater number were afterwards published, as well as a few others, which had proved unsuccessful. In the University of Cambridge, the prize for the Greek ode was adjudged to Mr. Pryme, of Trinity College; and at Eton to Mr. Rennell, afterwards Fellow of King's college. At the same distinguished school Mr. Richards obtained the prize for the best Latin verses on the College of Fort William.

In Scotland, three Latin poems were also published, by Mr. Mac Arthur, Mr. Adamson, and Dr. Brown, of which the two former were thought worthy of the prize by the Universities of Glasgow and Aberdeen. The composition, however, which reflected the highest honour on its author, and on the occasion which called it forth, was the English poem on "the restoration of learning in the East," by Charles Grant, Esq. then Fellow of Magdalen College, Cambridge. The poetical talents, the classical and oriental learning, the elevated sentiments,

and the rich and varied command of language, displayed in this prize composition, attracted general admiration; and tended materially to promote the design which the proposer of the subject had in view, by directing the public attention to the revival of learning on the banks of the Ganges, and by exciting it to the duty and the privilege of improving the condition of the degraded natives of Hindostan, and of spreading throughout our oriental empire the blessings of literature and religion. A second poem on this subject was published at the request of the examiners, by the Rev. Francis Wrangham, of Trinity College.

Essays on "the best means of civilizing the "subjects of the British empire in India, and of "diffusing the light of the Christian religion "throughout the eastern world," were published by the Rev. William Cockburn, Fellow of St. John's College, and Christian Advocate in the University of Cambridge, to whom the prize was assigned; by Mr. Wrangham, who with laudable zeal engaged in the prose as well as in the poetical competition; by Dr. Tennant, then lately returned as a military chaplain from India; and by Messrs. Mitchell and Bryce, to whom the prize was respectively adjudged by the Universities of Edinburgh, Glasgow, and Aberdeen.

These essays were, with one exception, the production of studious and speculative men, whose attention was probably first directed to the subject by

Mr. Buchanan's proposal to the learned bodies of which they were members. Whilst it could scarcely, therefore, be expected that they should suggest any detailed practical arrangements for the civilization and instruction of the natives of Hindostan, they exhibited considerable historical and political research, together with enlightened and benevolent views of the duty of Great Britain to promote the important objects submitted to their examination, and concurred in recommending the adoption of certain direct means for diffusing the blessings of Christianity in India. They possessed the additional merit of contributing to bring before the public inquiries tending to ameliorate the moral and religious condition of our oriental empire.

The utility of the labours of missionaries, and the establishment of schools, was recognized by several of the writers last mentioned. The consideration, however, of an ecclesiastical establishment was reserved for Mr. Buchanan himself; whose "Memoir" was intended to point out the expediency of such a measure, "both as the means of "perpetuating the Christian religion among our "own countrymen, and as a foundation for the "ultimate civilization of the natives."

After the extensive circulation of the work itself, and the ample discussion of its subject, which we have witnessed; more especially after the ecclesiastical appointments which have lately taken place, and which must be attributed chiefly to the origi-

nal proposal and the persevering efforts of Mr. Buchanan, it will not now be necessary to enter much at large into the statements and reasonings of his able and interesting Memoir. It will be sufficient to observe, that the first part of it exhibited the very inadequate state of the clerical establishment in India at that period, for the great purposes of the instruction and religious communion of our resident countrymen. Upon this point, the facts and arguments adduced by Mr. Buchanan were conclusive as to the obligation and the policy of a more suitable provision for the due performance of the ordinances of the established religion.

In the second part, he supposed such an establishment to have been given to India, and proceeded to consider the result with respect to the civilization of the natives. After describing in just and forcible terms their actual condition—the pride, immorality, and bigotry of the Mohammedans, and the vices, enormities, and barbarities of Hindoo superstition and idolatry, Mr. Buchanan discussed at some length the practicability and the policy of attempting to civilize and improve them. In this part of his work he exhibited the character of the Hindoos in a different point of view from that in which they had been generally regarded. He asserted that their apathy is extreme, and that no efforts to instruct them, except such as partook of a compulsory nature, ought to be considered as

attended with danger to the British government; that their prejudices are daily weakening in every European settlement; that they are a divided people; that they are less tenacious of opinion than of custom; and that to disseminate new principles among them is by no means so difficult as it is frequently represented.

In support of the *policy* of the measure which he proposed, the arguments of Mr. Buchanan were irresistible. The single consideration, that the attachment of a people separated from their governors by a variety of moral and physical distinctions, without any mutual bond of union, must necessarily be precarious, and that such a connecting link can only be afforded by means of our religion, is a sufficient proof of this point. In obviating objections founded on the supposed impolicy of civilizing our Indian subjects, Mr. Buchanan, however, advanced to higher ground.

"The progressive civilization of India," he observes, "will never injure the interest of the East "India Company. But shall a Christian people, "acknowledging a Providence in the rise and fall "of empire, regulate the policy of future times, "and neglect a present duty, a solemn and impe- "rious duty, exacted by their religion, by their "public principles, and by the opinion of the "Christian nations around them? Or can it be "gratifying to the English nation to reflect, that "they receive the riches of the East on the terms

"of chartering immoral superstition?" Memoir, p. 40.

The appeal was unanswerable, and produced a corresponding impression upon the public mind.

The third part of Mr. Buchanan's Memoir strongly confirmed his arguments as to the practicability of his proposed plan, by a view of the progress already made in civilizing the nations of Hindostan. Many interesting facts were here stated relative to the existence of Christianity in India from the earliest ages, and particularly respecting the native Christians on the coast of Malabar; who, notwithstanding the accounts given of them by a few learned men, were now for the first time prominently introduced to the knowledge of the English public. The labours of the Danish missionaries Ziegenbalg, and Grundler, and of the apostolic Swartz, were also commemorated; and the laudable and truly Christian addresses of King George the First and Archbishop Wake to the former excellent men, were exhibited as models of imitation to political and ecclesiastical governors of the present day.

The Memoir itself was with great propriety, and in a strain of dignified and impressive eloquence, dedicated to his Grace the late Archbishop of Canterbury, having been transmitted to this country before the death of that most Reverend Prelate was known in Bengal.

An appendix to the Memoir contained a variety

of important information on the superstitions of the Hindoos, tending powerfully to correct the erroneous opinion so commonly entertained of them at this period, as a mild, humane, and inoffensive race.

In advocating the expediency of an ecclesiastical establishment as a foundation for the ultimate civilization of the natives of India, Mr. Buchanan did not state at length the reasonings upon which he grounded his expectation of that important result.

"No immediate effect," he observes, "is to be "expected from it in the way of revolution; but "it may be demonstrated by a deduction from "facts, that the most beneficial consequences will "follow in the way of ordinary effect from an ade-"quate cause." P. 21.

A detailed view of the intermediate steps between the cause and its supposed consequences would, doubtless, have been a desirable addition to the arguments of his Memoir. Mr. Buchanan, however, probably thought, that the concurring testimony of history as to the connection between the profession and establishment of a religion by the governing power in a state, and its progressive influence among the people, was sufficiently known and acknowledged to authorize the general assertion just quoted; and it was not, perhaps, absolutely necessary to the conclusiveness of his proofs as to the expediency of an ecclesiastical establish-

ment in India for both the important purposes stated in his Memoir.

Such was briefly the nature of the novel and interesting work which Mr. Buchanan transmitted to England in the year 1805, for publication. It was calculated, from the peculiar subjects of which it treated, to excite general attention, and to provoke both discussion and animadversion. The consideration, however, of its reception and effect, must be suspended, while we revert to the intermediate course of this narrative.

It had long been an object of anxiety to the superintendants of the college of Fort William to obtain a version of the Scriptures in the Chinese language. After many fruitless enquiries, they in this year succeeded in procuring the assistance of Mr. Lassar, a native of China, and an Armenian Christian, whose name is now well known as a learned professor of that language. Mr. Lassar arrived at Calcutta in a commercial capacity; and having met with some difficulties, he became known to Mr. Buchanan, who, appreciating his talents, generously liberated him from his embarrassments, and engaged him at a stipend of three hundred rupees per month to devote himself to the translation of the Scriptures, and to the instruction of a Chinese class, formed of one of the elder, and three of the junior members of the missionary establishment at Serampore. The expected reduction of the college rendering it inexpedient that Mr.

Lassar should be attached to that institution, this stipend was afforded for about three years at the sole expence of Mr. Buchanan. To his liberality, therefore [a], must be chiefly ascribed the progress which has been made in that quarter towards supplying the vast empire of China with a translation of the sacred volume into its own extraordinary language.

The name of Mr. Buchanan appears in the year 1805 in the list of members of the Asiatic Society. He had probably been elected previously to that period; and if he did not contribute to the curious and valuable "Researches" of that learned body, it was not so much from any want of interest in their labours, as from the pressure of his various employments, which allowed him only to devote his leisure to enquiries which were exclusively of an ecclesiastical and religious nature.

Two letters to one of his friends in this year contain proofs of the paternal anxiety with which Mr. Buchanan watched over the progress of the students of Fort William. The weekly reports of the different professors as to the proficiency of their classes were delivered to him every Saturday. Their representations, whether favourable or otherwise, were by him communicated to the college council, and ultimately, through them, or himself

[a] See the Christian Researches, p. 11; Christian Observer for 1809, p. 601; and Dr. Marshman's Clavis Sinica, Preface, p. ii.

as their organ, to the Governor General. Mr. Buchanan mentions several instances of the beneficial effects of this watchful superintendance in stimulating even those who would otherwise have remained incorrigibly indolent to diligence and exertion. In a few cases, the discipline which had been originally announced was firmly and impartially enforced; sometimes, but very rarely, by absolute removal from college, and the consequent loss of promotion in the service; at others, by the kind intervention of Mr. Buchanan with the Governor General, in cases which admitted of apology or excuse, by permission to retire, and an appointment which sufficiently marked the circumstances of inferiority in which the neglect of college duties had issued. Upon one such occasion Mr. Buchanan thus writes.

"It would have given me great satisfaction to "have been able to send you such gratifying let- "ters as I have often written, and am now writing, "to various families in England, Scotland, and "Ireland, respecting their sons who have passed a "long period in diligent study, acquired honours, "and then lucrative appointments. But it has "been ordered otherwise. Perhaps all will be "well. Poor ——" (speaking of a student who had lately died) "had certainly been cherishing "solemn and serious purposes the fortnight before "his death; and he no doubt died the child of "many prayers. —— may yet prove himself to be

"the child of religious parents. Their case how-
"ever speaks loudly to us who are fathers; teach-
"ing us to walk with humility and fear before
"God, committing our children to him in prayer
"and tears, and with much wrestling for a blessing
"on them, when they depart from us. The world
"says, 'He who hath children, hath given pledges
"to fortune.' The Christian knows how this is to
"be translated."

Upon the general subject of religion in Calcutta Mr. Buchanan gave the following encouraging accounts to one of his correspondents.

"We have had divine service at the mission
"church lately for the settlement. The punkas
"make it very pleasant; but it was found to be
"too small for the auditory; many families going
"away every Sunday morning; seats being in ge-
"neral occupied an hour before service.

"You will be glad to hear that ——— still per-
"severes in listening to sacred things; as do many
"other young political servants whom you do not
"know. The demand for religious books, parti-
"cularly of evangelical principles, has been very
"great these two last years. Messrs. Dring told
"me they had sold an investment of fifty 8vo.
"Bibles in the course of three months."

In a subsequent letter Mr. Buchanan thus continued his account of ecclesiastical affairs, after prefacing it with an act of kindness to a clerical brother.

"The bearer of this, the Rev. Mr. ——, re-
"quests me to state to you his hope that you will
"peruse his memorial referred by this government
"to the Court of Directors. He has been twenty-
"five years a chaplain here, and is now old and
"infirm. I assured him that every justice would
"be done by you in relation to his memorial, and
"that you would direct such an investigation of
"the circumstances as might be proper.

"On account of the increase of our congrega-
"tions we are about to have two morning services
"on Sunday; the first at seven o'clock in the old
"church, and the second at the usual hour of ten
"at the new. This is very agreeable to a great
"majority. Only Mr. Brown and myself will of-
"ficiate at the old church. We shall of course
"(at least I shall) continue to officiate as usual at
"the new."

About this time Mr. Buchanan thus mentions to a friend and relative the mixed nature of the congregations in Calcutta.

"We have some of all sects in our congrega-
"tions; Presbyterians, Independants, Baptists,
"Armenians, Greeks, and Nestorians. And some
"of these are part of my audience at the English
"church. But a *name* or a *sect* is never men-
"tioned from the pulpit; and thus the word
"preached becomes profitable to all.

"Even among the writers in the college there
"are Presbyterians, Independants, and Methodists.

"Their chief difficulty at first is from the cere-
"monies of the English church, which few of
"them ever witnessed till they came here.

"I must lie down awhile and dictate to an
"amanuensis, for it is very hot. The thermo-
"meter is to-day near 110.

"——— used in former life to prosecute all he
"took in hand with enthusiasm. He thought
"nothing done right, if not done with all his
"might. So, perhaps, it is in his religion and
"private life. He is actuated by a pure, genuine
"enthusiasm. Eternity, he says, has opened to
"his view, and he would save the souls of men.
"We shall judge him by *his works* a few years
"hence. * * * *

"When the Hindoo had laid down the pen,
"and I had got up from my couch, he asked me
"what kind of a thing a *Methodist* was. I told
"him that it was a Christian man in the little
"Isle of Britain, who prayed too much, and was
"'righteous overmuch.' The lad stared, and said,
"How can that be? So it is, said I; behold that
"man, (pointing to ——'s picture,) who is re-
"puted a Methodist in England, and is a subject
"of ridicule, on account of his excessive godli-
"ness. 'Among us,' replied the Hindoo, 'he would
"thereby acquire the more reverence and vene-
"ration.'"

At the close of one of the preceding letters, Mr. Buchanan expressed his fears as to the result of

some public measures, concerning which he had formed sanguine expectations; but not long afterwards he wrote in a more animated, and, as before, in a prophetic strain.

"The war seems to be now near its close; and "it will probably be followed by a long reign of "peace in India. Having obtained complete do- "minion over it, we shall then bless it with the "Word of Life; and Christ will be once more "glorified in the East."

[a]The fourth annual disputations in the oriental languages in the college of Fort William were held this year in the month of February, in the presence of Marquis Wellesley and the superior members of the government. Upon this occasion it was maintained in Hindostanee, that "the ori- "ental languages are studied with more advantage "in India than in England, and with greater ad- "vantage to the public service." And in Persian, "that that language is of more utility in the gene- "ral administration of the British empire in India "than the Hindostanee." In addition to declamations in Bengalee and Arabic, one was pronounced for the first time in the Mahratta language. In the speech which Lord Wellesley delivered after the distribution of the prizes and honorary rewards, his Lordship observed, that the general zeal, industry, and spirit of study in the

[a] See "The College of Fort William," p. 139.

college had not declined, notwithstanding the contraction of the sphere of emulation and competition by the separation which had now taken place of the gentlemen of the establishments of Fort St. George and Bombay.

"Since the last meeting," continued his Lordship, "the promotion of oriental knowledge in the "British service in India has proceeded with en- "creased success, by the progress of the studies "and labours of the gentlemen of this college.

"The attention also of the officers and students "of the college appears to have been successfully "directed to those important objects of discipline, "regularity, and good order, which formed an es- "sential part of my recent admonitions from this "place.

"The most eminent and brilliant success in the "highest objects of study, will prove an inadequate "qualification for the service of the Company, and "of our country in India, if the just application of "those happy attainments be not secured by a "solid foundation of virtuous principles and cor- "rect conduct."

The remainder of this elaborate address is occupied with a strong recommendation of the study of the laws and regulations enacted by the Governor General in Council, introduced by "that great "and worthy statesman," as Lord Wellesley justly styles him, "the Marquis Cornwallis, and im- "proved and extended by succeeding govern-

" ments, with the aid of the talents, knowledge, " and virtues of Sir George Barlow," for the administration of the British territories subject to the Presidency of Bengal.

In consequence of the reduction in the extent of the college of Fort William, referred to in the preceding speech, the Governor General thought it expedient, by a minute in council, dated the 30th of April 1805, to declare, that the duties at present committed to the Provost and Vice-Provost of the college might be performed in future by one officer only, with the designation of Provost. His Excellency, however, deemed it to be proper, in consideration, as he was pleased to express it, " of " the highly meritorious and useful services ren- " dered to the college by the present Provost and " Vice-Provost, Mr. Brown and Mr. Buchanan," to postpone the adoption of this arrangement until a vacancy should occur in one of those offices, provided that the Honourable the Court of Directors should be pleased to sanction the continuance of the allowances to the Provost and Vice-Provost until that time.

By the same minute, the Governor General rescinded that part of the original regulation of the college, by which pensions were to be eventually granted to certain of its officers, including the Provost and Vice-Provost, until the farther pleasure of the Court of Directors should have been received.

The extensive plan of the college of Fort William had never been approved by one distinguished correspondent of Mr. Buchanan, to whom he had been in the habit of communicating his own views upon that subject. This disapprobation, it appears, had been plainly expressed to him; in consequence of which, early in this year, he briefly notices it in the following reply.

"I have forborne saying any thing to you respecting the college, its founder, and his Indian policy, since my sentiments on these subjects can afford you no pleasure, as you observe in your last. It appears, in fact, that, since the commencement of the institution, I have been looking to one object, and you to another. In its dignity and extent, I perceived a radical revolution in the European character, the future civilization of India, and the foundation of an Ecclesiastical Establishment. And these results appear to be in a course of accomplishment.

"Good men in England are yet in ignorance respecting the purpose or effects of this institution. I mean therefore to publish shortly all the official papers relating to this college, with some account of its first four years. This will be acceptable to many, and useful to all. In the mean time I have written a short Memoir on an Ecclesiastical Establishment and Indian Civilization, a copy of which I have directed the bookseller to send to you."

The work thus announced by Mr. Buchanan respecting the college, was accordingly compiled in the spring of 1805, and transmitted, together with his Ecclesiastical Memoir, to this country, where it was published towards the end of the year. It was entitled, "The College of Fort "William in Bengal." Mr. Buchanan did not affix his name to this publication; but it was well known to have proceeded from him, and he afterwards acknowledged it. A short prefatory note states, that the volume contains the official papers and the literary proceedings of the college during its first four years; and it was intended to form a record of the nature and operations of that institution during the period in which alone its founder could be considered as answerable for its success; an important reduction of its original plan having then taken place. It is to this volume that reference has been frequently made in the preceding pages, in noticing the rise and progress of the Eastern college. Besides the documents which have been already mentioned relative to the foundation, the statutes, and the defence of the college, and the disputations of the first four years, it contains the public examinations in regular series, with a list of the students who had entered on service, and a register of those who had obtained degrees of honour; a catalogue of works in the oriental languages and literature, published by members of the college since its commencement; the

names and offices of those who had borne any part in the conduct of the institution; and some remarks by the Editor on the primary establishment of the college, and on the operation of its first four years.

In these remarks, Mr. Buchanan, after noticing the necessity and importance of such an institution, which had been proved by its triumph over the most powerful and systematic opposition, observes, that the publication of an hundred original volumes in the oriental languages and literature in the term of four years, is no inconsiderable proof of the flourishing state of the college, as a literary institution. That was, however, but one of its subordinate objects.

"The distinguished proficiency of the students "in the oriental languages," says Mr. Buchanan, "is the proof we would propose of the efficiency, "utility, and undoubted success of the college of "Fort William. That proficiency is great, perhaps "beyond example. Gentlemen who have been at "different universities in Europe acknowledge that "they never witnessed at any of them more nu- "merous instances of ardent application to study, "than at the college of Fort William. The ma- "thematical vigils of Cambridge are perhaps more "severe than ours; (though even with us there "have been instances of sixteen hours a day read- "ing, and a voyage to sea in consequence for re-

" covery of health;) but the instances of close ap-
" plication at Cambridge are not so general as at
" Fort William, in proportion to the number of
" students."

The two chief excellencies of this institution upon which Mr. Buchanan insists in his remarks, are, that it afforded to young men the opportunity of completing the usual course of an English education, as well as of learning the oriental languages; and that it gave to all the civil servants in India equal advantages of instruction, and of consequent promotion in the service.

In a series of farther remarks, Mr. Buchanan points out the moral and economical benefits of the college, which have been already alluded to; particularly its influence in preventing the junior servants of the Company from incurring a load of debt, by which they had been formerly oppressed. He mentions also the remarkable fact, that during the period of four years there had not been one duel, and but one death, among the students of this oriental college. It appears, indeed, as if these indefatigable young men, like a great military commander of a former age, had never been sufficiently at leisure to be vicious.

The work from which this sketch of the institution in question and of the labours of all its officers and members has been derived, will be perused with high gratification by those who feel

the importance, and are interested in the perpetuity, and the just and beneficial administration, of our Indian empire.

Towards the end of the year 1804 and the commencement of the following year, a considerable degree of opposition to the doctrines inculcated by Messrs. Brown and Buchanan had been manifested by two or three of the other chaplains of the Presidency. Mr. Buchanan was in consequence induced to preach a series of discourses on the doctrinal Articles of the Church of England. These sermons were of a very superior order, and were productive of a corresponding effect, in checking the clamour which had given birth to them.

They were thus introduced by a discourse from the direction of St. Paul to Titus, to " speak the " things which become sound doctrine."

" The Apostle," observed Mr. Buchanan, " no- " tices more than once the importance of main- " taining purity of doctrine even in form and ex- " pression. In his Epistle to Timothy, he saith, " ' Hold fast the *form* of sound words which thou " hast heard of me.' The necessity of this preci- " sion and clearness of language he had learnt " from his own experience in the ministry; for he " had been often misunderstood, and sometimes " misrepresented. But even this was, in his case, " for the furtherance of the Gospel; for it urged " him to a public defence, and to a fuller explana- " tion, of the doctrines of Christ.

"In conformity to this injunction of the Apostle, "our Church hath digested the principal points of "Christian faith, and exhibited them distinctly in "a 'form of sound words,' in her Articles, Homi- "lies, and Liturgy; which are to this day consi- "dered as the orthodox standard of faith.

"No one therefore will greatly err in his search "after the truth, if he engage in the enquiry with "diligence and sincerity of heart. But by men in "general, in this age, little enquiry is made re- "specting the truth of the doctrines of our Church, "or even the truth of Scripture itself. Hence it "has happened, that some of her doctrines have "derived a new complexion from the spirit of the "times. They are qualified in *faith* that they "may be less obnoxious to the infidel, and they "are qualified in *morals* that they may be less "displeasing to the world.

"Considering, therefore, this general inattention "to the religion of Christ, and the ignorance and "prejudice consequent upon it, it becomes us to "observe great caution in our manner of express- "ing those points of doctrine which are repugnant "to human pride; or which may be thought by "some to be at variance with human reason."

Mr. Buchanan exemplified his meaning with respect to the doctrine of justification by faith, and its connection with obedience to the moral law; in stating which important points, as well as other correspondent doctrines, he was anxious, while an

adherence to the "form of sound words" was maintained, that they should be expressed with so much precision and caution, as to be secure, as far as possible, from being misunderstood. "For we know," he said, "how liable we are to misapprehend on "any subject, when prejudice or prepossession "lends its aid."

After illustrating this sentiment by the instances referred to, Mr. Buchanan added the following practical observation; which, though adduced with respect to one particular point of Christian doctrine, may be justly extended to every enquiry concerning scriptural truth.

"Now if any one should say, 'I cannot yet un- "derstand this argument of the Apostle, or see "how faith can thus work by love, and establish "the law;' we can only answer, that must be be- "cause you have not sought or known the justify- "ing righteousness of Christ; which the Apostle "saith is previously necessary to your having any "sense of that love and gratitude, of which he "speaks. Perhaps you have not come to God and "his word with the disposition required. Perhaps "to this moment the Scriptures are to you a dead "letter; and you have never prayed for the aid of "that Spirit which giveth them life, with any hope "or serious expectation of obtaining it. Perhaps "in your enquiry after the truth you have not "maintained that purity of heart and practice "which is required by the precept of our Sa-

"viour: 'If any man will do the will of God, "he shall know of the doctrine, whether it be of "God.'"

At the close of this sermon, Mr. Buchanan thus announced his intention as to the subject of some succeeding discourses.

"My brethren, you cannot be indifferent as to "what kind of doctrines are delivered to you. "Your regular attendance on the worship of God "demonstrates that you are serious; and if there "be seriousness on your part, it becomes us to "shew some zeal on ours.

"If at any time you perceive a discrepancy of "opinion regarding doctrine, let it excite you to "enquire into the truth for yourselves; and it will "have a happy consequence."

Adverting to the tendency there was at that day to withdraw from the principles of our forefathers both in religion and morals, he added, "I "purpose to preach a series of discourses on the "chief doctrines of our Church, as contained in "her Articles, Liturgy, and Homilies; and to il-"lustrate them from the lives and writings of our "first Reformers, and of our most learned and "pious Divines. The object will be to shew, what "that religion was, which enabled our bishops to "become martyrs to the faith, and to contrast its "genuine principles with the doctrines frequently "set forth at this day.

"Every thing spoken from this place ought to

" be spoken for edification. We are accounted " the stewards of the mysteries of God; and we " shall soon be called to give an account of our " stewardship.

" To obtain your approbation is desirable; but " the great object of our ministry ought to be, to " lead you to the exercise of every Christian grace " and virtue; to unfold to you the beauty and har- " mony of the Gospel, its power, influence, con- " solations, and reward; and to obtain your tes- " timony after we are gone, that we have not " ' shunned to declare unto you the whole counsel " of God.' "

In the second of this valuable series of discourses, from the words of the Prophet Isaiah, chap. lx. 2. " For, behold, the darkness shall cover " the earth, and gross darkness the people," Mr. Buchanan thought it necessary to consider the state of the Church previously to the Reformation, in order that the magnitude of the blessing then vouchsafed to our country might be more justly estimated. He described in striking terms the mental bondage of the people under the dominion of the Romish church, and the means employed to perpetuate that bondage, by withholding the Scriptures from them. He farther stated the grand doctrine of antichrist on which the whole fabric of his superstition was built; namely, " that a man " could justify himself in the sight of God by his " own merits and observances;" thereby disho-

nouring the sacrifice, and depreciating the merits of our Saviour; and shewed that the chief article of the Reformation, properly so called, was our justification by the sole merits of Christ; and that this doctrine was declared by our Reformers to be the symbol of the true church, and the corner-stone of our redemption.

The succeeding sermon contained an animated view of the reformation from Popery in this country; of the translation of the Scriptures into our native language, and the eagerness with which they were read by all ranks of the people; and of the first great labour of our venerable Reformers in setting forth in the Articles the chief doctrines of Scripture, in elucidating them clearly to the people by the Homilies, and in establishing by the Liturgy an unity of faith and worship. A sketch was then given of the temporary revival of Popery and the persecution of Protestantism, under the reign of Queen Mary, of the happy restoration of the Reformed Faith, and the long period of peace and tranquillity which followed; of the triumph of fanaticism in the subsequent age, and finally of the rise and progress of infidelity in our own. Upon these two last topics some admirable observations were made; and as at the time when Mr. Buchanan delivered these discourses, it was impossible to foresee how far the reign of infidelity might extend, he occupied the remainder of his third sermon in warning his distinguished auditory against

its snares, and in exhorting them to diligent examination and enquiry.

"Wherever we may suspect a deviation from rectitude of opinion, let us look in general to the first principles of our Church, which have been engrafted in our laws and constitution, which have been honoured and acknowledged of God, proved in the day of trial, and found perfect. Let us examine ourselves, whether, after making every allowance for the different state of society, there be any correspondence between our religious principles, and those of the Fathers of our Church. These principles are unalterable in their importance: they suffer no diminution by civil improvement, or by the expansion of knowledge. The doctrines of God respect the state of the soul, and the condition of man by nature; and 'are the same yesterday, to-day, and for ever.' The reasons which urged our forefathers to lay down their lives for the truth, ought to be known and felt by us. Since their time, the same truth has been confirmed by additional testimonies; if we obey it not, we sin against our own souls; and God hath said, that he will not urge his proofs and evidences on us beyond a certain limit. When the conscience and understanding of a man condemn him, he has no reason to expect any additional evidence of the truth; but rather a diminution of its weight, by his habit of neglecting it."

This able and interesting sermon closed with a faithful appeal to the consciences of his hearers as to various points of religious declension and neglect, and with a series of devout aspirations for the progress and permanence of religion in our own country.

"Let us pray," said Mr. Buchanan, "that our "country may ever continue to be, in this sense, a "light to the world, and an example to the na- "tions; and that God may continue to send the "light of his truth into the hearts of kings and of "all that be in authority, that the kingdom may "ever be governed according to his will; and that "in particular we in this place, who are in an "especial manner the light of the nations around "us, and whose example must pervade so many of "our own countrymen, may never want a succes- "sion of wise and good men, in respectable sta- "tions, to uphold the interests of true religion and "virtue; so shall the circumstances of our resi- "dence in this country be improved as much as "may be; we shall be grateful for the benefits we "enjoy, and we shall know better how to enjoy "them; at the same time that we shall have more "reason to expect a continuance of the divine "blessing amongst us."

The fourth discourse in this series on the words of St. Paul, "In Adam all die," contained an elaborate statement of the doctrine of the fall, and consequent corruption of mankind, as the groundwork

of the Christian dispensation. "Unless we have "a distinct knowledge," observed Mr. Buchanan, "of what we are by nature, that is, of the state of "the soul in the sight of God, as born of Adam, "we shall never be able to appreciate the blessing "of the great atonement. Without a just view of "this primary doctrine, the other doctrines of the "New Testament will appear to be inconsistent, "or without foundation. Our justification by "Christ the second Adam, and the influence of "the Holy Spirit in renewing the corrupt heart, "will be accounted doctrines of a mystical nature, "or they will be interpreted in a sense suited to "the prejudices or passions of men."

The method adopted by Mr. Buchanan in this sermon, after previously adverting to the knowledge of the subject attainable by the light of nature, was first, to state those passages of Scripture on which the doctrine of original sin is founded, and to which our Church refers; to set forth the terms in which the Church expresses herself on the subject, both in the letter of the article and in her illustrations of it; and, lastly, to declare the deviations from the original sense which have taken place, and also the arguments of the recent philosophy in their favour. He afterwards took occasion to confirm his own representations by an extract from the Bishop of Lincoln's "Elements of Christian "Theology;" upon which he founded the following brief improvement of the whole subject.

"If we are indeed in a lost and fallen state, exposed to the displeasure of God, (as is testified even by the miseries of this life,) how much doth it become us to consider, how we are to be restored to his favour and mercy.

"It is no mark of our penitence, or of a right disposition, to allege, that we are not liable to judgment for the sin of our nature. The accumulation of guilt by *actual* sin is sufficient to condemn every man; it condemns him now at the bar of conscience, and ought to urge him to the most serious reflection on the state of his soul in the sight of God. The delusion of many is this: they suppose that the expressions of Scripture concerning a renovation of heart relate merely to some moral reformation, independent of the Spirit of God. But the renovation there intended is not independent of the Spirit of God. The expressions alluded to are founded on the *present ruined* state of the soul; and they constitute the great realities of revealed truth. If it be true that our nature is vitiated by the taint of Adam's sin; it is true also that the heart must be sanctified by the Spirit of God before it can be restored to his image or favour.

"We must be renewed (saith the Apostle) in the spirit of our minds, and be transformed into the 'image and likeness' of the second Adam our Lord Jesus Christ, who came to seek and to save that which was lost."

The next sermon was on the redemption and restoration of mankind by Jesus Christ, from Romans iii. 23—31. In the discussion of this most important subject, Mr. Buchanan first enquired what method God was pleased to adopt for the salvation of guilty man, in consistency with his own justice; and then stated the objections which are sometimes made to that mode of salvation.

After describing the plan of redemption which unbelievers and Socinians allege to be alone consistent with our natural ideas of divine justice and mercy, Mr. Buchanan decisively replied, that this method of salvation was not adopted, because in the first place man could not, as they propose, "keep the moral law;" and in the next, because he is already in a state of condemnation. Justification by the grace of God through the redemption which is in Christ Jesus, and by faith in his blood, is the "wholesome and comfortable doc-"trine" which was then established. In replying to the denial of this doctrine by the Socinians, Mr. Buchanan added the following striking observation.

"This doctrine of justification by *works* is in "substance also the doctrine of the Romish "church; and it will always be the popular doc-"trine among Christians who have little true reli-"gion, by whatever denomination they may be "called. For it is the doctrine of the *world*; it is "found where the name of Christ is not known;

" and it is the spirit of every false religion and su-
" perstition upon earth."

The succeeding passage, which concluded the sermon on the nature of justifying faith, and on the security afforded by that doctrine to the interests of morality, is in a strain of scriptural and elevated piety, which cannot but be acceptable to the reader.

" It is true that some who hold this doctrine of
" justification by works use the expressions of
" Scripture, and will perhaps allow that faith is
" necessary to salvation. But what kind of faith
" is by them intended? If a man believe in the
" general truth of the Christian religion, he is said
" by them to have *faith*. If his understanding
" be convinced by its evidences, he is accounted
" by them to have *faith*. And this faith also,
" saith the Apostle James, 'have the devils, for
" they also believe.' All men whose understand-
" ings are not obscured by pride or evil passion,
" must believe the evidence of the Christian reli-
" gion; but they have not therefore that faith in
" the blood of Christ which justifies the guilty
" soul. *The faith which so justifies* is the 'gift
" of God;' it is a reliance on the propitiation of
" Christ, wrought in the soul of the penitent sin-
" ner by the operation of God's holy Spirit.

" It is a faith which cannot be understood by
" any one who has passed through life a stranger
" 'to the tears of repentance.' If he cannot recol-

" lect any interval of contrition of heart for his " past sins, any season of earnest prayer to be ac- " cepted in Christ, and to obtain an interest in his " atonement, it is not probable that he can have " any knowledge of a saving faith. Such an one " will not understand our Church when she saith, " ' that a man is justified by his faith in Christ " only;' and ' that works are shut out from the " office of justifying.' The language of the Scrip- " tures and of our Church must ever continue to " be equally doubtful to him; some casual notice " of their doctrines may be taken; but he will " never enter with delight or with confidence into " the spirit and elucidation of them.

" We shall conclude with shewing, that the in- " terests of morality are best secured by a true " faith in our Redeemer.

" It is worthy of observation, that though our " Church teaches that the sinner is justified by " faith *only*, she has never been accused of neglect- " ing good works; and though the Apostle Paul " teaches that the sinner is justified by faith only, " he has never been charged with overlooking " moral duties. It is probable then that the " doctrine of both is favourable to virtuous prac- " tice. Both insist fully on moral duties; and " both deduce the right performance of these du- " ties from a justifying faith; they shew, that the " right performance springs from it, and that with- " out it we cannot please God in any duty.

"The true doctrine of our Church is, that every "man's person must be accepted in Christ, before "he can do any thing pleasing and acceptable to "God; that is, he must be considered as a friend, "and not as an enemy; as one reconciled to God "through the death of his Son, and not 'as far "off and alienated from him;' as an adopted child "of God, and not as of the world.

"The doctrine of our Church maintains, that no "man can glorify God by his works, until he be "restored to the favour of God through that faith "which justifies his person; that until the heart "be purified by the grace of God, and the motives "of action be under the influence of his Spirit, "we can neither glorify God in our business nor "in our devotions, neither in solitude nor in a "tumult, neither by abstinence nor by festivity. "Our works, however, will ever testify of our faith, "of what sort it is; whether it be a general belief "in Christianity, which is common to good and "bad men, or a true and lively faith wrought in "the heart by the Spirit of God, and 'leading the "soul captive to the obedience of Christ.'

"Many who, for a time, resisted the doctrine of "'justification by faith,' have at last embraced it, "as the only hope of salvation. Oftentimes, in "the season of sickness or of affliction, when the "soul is humbled, and begins to take a review of "her past sins, and to look out earnestly for a "right foundation of her hope, the pride of moral

" merit is abandoned, and she is enabled, through " the grace of God, to view the great propitiation " for her sins, and to exercise a lively faith in its " efficacy.

" Then it is that the doctrine will be perceived " to be, what our Church calls it, 'a most whole- " some doctrine, and very full of comfort.' It is " *wholesome*, because it will urge the soul to good " works, from a principle of love to the Redeemer " who has justified her; from a sense of that un- " merited mercy by which she is saved; and from " a gratitude which will ever render her duties not " a task, but a labour of love, in which she is will- " ingly engaged.

" This doctrine is also 'full of *comfort*;' for now " the soul hath peace with God. In her former " state, while she depended on a righteousness of " her own, there was no peace; but doubt, and " fear, and misgivings of conscience. But now " there is peace, because there is *acceptance*; and " there is acceptance, because the soul appears in " a righteousness not her own, even in the com- " plete righteousness of Christ, by which she is " restored in a measure to the image of God, re- " conciled to his favour, and thus becomes an heir " of the promises and of eternal life."

The last of these admirable discourses was on the nature and necessity of the operation of the Spirit of God to lead the soul to accept of the redemption which had been previously described.

"Our Church teaches," observed Mr. Buchanan, "that the grace of God is necessary to produce "in us repentance from dead works to a life of "righteousness; to enlighten our minds in all ne- "cessary truth; and to inspire the soul with a "stedfast faith in the word of God."

This view of the doctrine of our Church was next confirmed by the tenth Article, and elucidated by a second quotation from the "Elements of Chris- "tian Theology." The transforming effects produced by the operation of the Spirit on the hearts of men, which are sometimes denominated "re- "pentance unto life," sometimes "conversion of "the heart," and sometimes "the being born "again," were then considered; after which the following objection to the doctrine of divine grace was thus noticed, and satisfactorily answered.

"It is alleged," observed Mr. Buchanan, "that "the grace of God, if it operate at all, must be "irresistible; and if irresistible, then is free- "will destroyed, and man can no longer act as a "voluntary agent, and an accountable being. It "is indeed difficult for us to comprehend how "the foreknowledge of God can be consistent "with the free-will of man; but then this is a "difficulty which is common to all systems of "religion and philosophy; and it ought not to "be once mentioned as being peculiar to the "Christian religion, or as invalidating any doc- "trine which it teaches. It is one of those dif-

" ficulties which are equally obvious to all, even
" to the meanest capacities, and whose solution is
" equally remote from all. It is left unnoticed in
" Scripture, as if to humble the pride of human
" understanding, and to baffle the reason of man
" 'attempting to find out his Maker to perfection.'
" But at the same time it seems to assure us of
" another state of being, where higher degrees of
" knowledge and of intellect shall be bestowed.
" As to man's freedom of will in acting the part
" of a rational and accountable creature, it is con-
" stantly testified in Scripture. The whole word
" of God seems to be addressed to men who have
" perfect freedom of will to use the *means* of salva-
" tion. In reply to what is alleged by some of the
" *irresistible* effects of grace, we are warned 'not
" to receive the grace of God *in vain*,' 'not to
" *quench* the Spirit, nor to do *despite* to the Spirit
" of grace.' And our Church plainly declares the
" same thing in the following words. 'After we
" have received the Holy Ghost, we may depart
" from grace given, and fall into sin, and by the
" grace of God we may rise again and amend our
" lives.' This doctrine will discover itself to the
" humble inquirer (who will put its efficacy to the
" proof) as being perfectly consistent with his
" most rational ideas of the communication of the
" divine assistance. It is moreover the very foun-
" tain of life to the soul; for without the aid of
" God's Spirit, a Christian will make no nearer

" approaches to heaven by his learning, labours, " and works, than a heathen. Until the Spirit of " God regenerate the heart, all hearts must remain " in their natural state in the sight of God. Some " men may be more civilized than others; some " more learned, more humane, more benevolent, " more virtuous; as it was in the heathen world " in different ranks, families, and individuals. But " spiritual life there is none. They are still chil- " dren of the first Adam, and will continue to be " such till they are renewed in their minds by the " power of the divine Spirit, and are made to 'bear " the image of the heavenly.'"

Here Mr. Buchanan closed his elaborate and eloquent exposition of the leading doctrines of our Church. The conclusion of the whole is, however, so important, and exhibits the character of the author of these sermons, as a preacher, and as an able and faithful minister of the Gospel, in so just and elevated a point of view, that his biographer could not consider himself as doing justice to his subject, were he to omit it; though to some it may appear, that this, as well as a former extract, is scarcely within the appropriate limits of these Memoirs.

" I have now, my brethren, set before you those " important doctrines of our Church, which are " certainly too much neglected at this day. The " purpose I had in view will be answered, if it ex- " cite in those who doubt or misapprehend them

"a serious enquiry into their truth and import-
"ance. The sources of knowledge are open to all.
"It is always an advantage to the truth to be fully
"tried, examined, and compared. The very *doubts*
"of men are useful to it, in putting it upon its de-
"fence, and leading to its better confirmation. Let
"us not then supinely suffer any innovation in the
"doctrines of our Church, since we are able to
"judge for ourselves, and can refer 'to the law
"and to the testimony.'

"The doctrines which we have discussed are
"commonly called the doctrines of grace; and with
"propriety, for they are the peculiar doctrines of
"the Gospel. They exalt and glorify the Creator,
"and humble the creature; they are at unity with
"themselves, and harmonize with each other; he
"who receives one of them, will receive them all;
"and he who rejects one, will reject them all.

"The preaching the doctrines of grace differs
"from preaching morality on merely human mo-
"tives, as light from darkness. The preachers
"among the heathen around us, and the teachers
"of philosophy without religion, can say, 'Thou
"shalt not kill, thou shalt not steal, thou shalt not
"bear false witness;' they can inculcate justice,
"prudence, and temperance, from very strong and
"very persuasive motives; but they cannot teach
"those good works which flow from the Christian
"doctrines of grace. They cannot teach a hatred
"of sin, or a contrition of heart for offending God;

" they cannot teach us ' to bless them which per-
" secute us, and to pray for them who despitefully
" use us.' They cannot suppress envies, secret re-
" sentments, and evil speakings against those who
" differ from us in opinion. They cannot produce
" love to God, a lively gratitude for his daily mer-
" cies, and delight in his service. They cannot
" urge us to labour in the word and doctrine ac-
" cording to our profession, our ability, or our
" means; and to be anxiously concerned about
" the salvation of the souls of men. Finally, they
" cannot teach us patience in affliction, joy in tri-
" bulation, and a well founded hope in death.

" The grand test of the truth of the doctrines of
" grace is their influence at the hour of death.
" This is a proof which is ever present with the
" church of Christ, and which will in every place
" distinguish the true doctrine from the false.

" No sinner ever yet departed this life with a
" lively hope in God, and with confidence of sal-
" vation by his Redeemer, who was a stranger to
" the doctrines of grace. No Christian, who de-
" nies these doctrines, can have any hope that he
" will be enabled to triumph at his last hour, ' de-
" siring to depart as being far better;' and thus
" leave to his family behind him a testimony to
" the truth by his stedfast faith.

" By some such a dissolution is not expected
" in any circumstances; such a testimony is not
" looked for. They hear indeed of such instances

" among others, but they are willing to believe " that they are not true; for if they be, they know " that their own hope cannot rest on the right " foundation.

" All preaching ought to have reference to the " sinner's hope in death; for whatever is short of " this, is doing nothing for eternity. We must all " soon come to that state when the doctrines which " we have individually received will be put to the " proof, and their efficacy manifested to others; " we must soon be in those circumstances, when " every vain refuge shall be swept away, and the " truth of God shall alone prevail.

" I have discharged a duty, my brethren, in set- " ting plainly before you those doctrines of our " religion, which I am myself fully convinced can " alone produce the fruits of righteousness and the " good works of the New Testament. I am fur- " ther convinced, that they alone can give peace " to the soul, and comfort in death. They are the " doctrines of the Church of England, the good old " religion of our ancestors; without taint of Ro- " mish corruption, of Socinianism, or of modern " philosophy. Nor am I conscious of having used " a single expression or sentiment which does not " accord with the language and spirit of our Church " and of the holy Scriptures; and I must continue " to believe this, till I am convinced of the con- " trary by well ordered proof.

" These are the doctrines which I have ever

" maintained, and which I ever desire to uphold " in my ministry; and on whatever other subjects " I may occasionally dwell, the truth and admission " of these doctrines is always to be understood.

" It is easy to discourse on more pleasing and " popular subjects; but it is not so profitable to " you. Some may not approve; but to others 'the " word preached may be made the power of God " unto salvation.' If our doctrine give no offence " to the world in general, ye know that it can be " no longer the doctrine of Christ. It is 'another " Gospel.' It is a doctrine which may confirm " our hearers in error, and lead them onward to " old age with no better view of heavenly things " than that of the infidel.

" It is a view of our lost estate by nature and " actual guilt in the sight of God, and then a view " of the great propitiation on the cross, which alone " can open to our understandings the transcendent " and ineffable glory of the Gospel of Christ. Nor " can such a view be exhibited, even in the lowest " degree, but by the influence of the divine grace, " cooperating with our prayers, by enlightening " the judgment and purifying the heart.

" But the aid of the Holy Spirit 'is promised to " them who ask it.' Thus are we encouraged to " begin the work of our salvation in the most ra- " tional manner, and by the most natural means. " And those who can prevail on themselves to be- " gin thus seriously, will find the truth of God's

" promises confirmed to them in every progressive " stage of religious knowledge and practical virtue.

" The life of such persons is thus described in " one of the Articles of the Church, commencing " from the period of their first seeking the aid of " the divine Spirit, unto the end of their course.

" ' Wherefore they be called, according to God's " purpose, by his Spirit working in due season;

" ' They through grace obey the calling;

" ' They be justified freely;

" ' They be made sons of God by adoption;

" ' They be made like the image of his only be- " gotten Son Jesus Christ;

" ' They walk religiously in good works; and at " length, by God's mercy,

" ' They attain to everlasting felicity.' "

The impression of these sermons upon his audience was, as we have already observed, striking and important. There were probably some whose prejudices or whose passions would render them proof against both the reasonings and the exhortations of their author; though the one were unquestionably sound and scriptural, and the other powerful and persuasive. There were doubtless, however, many others, who were instructed, confirmed, and edified by his labours; while these, whether accepted or refused, afford an evidence of his fidelity as a minister and ambassador of Christ, which will hereafter " testify for him before his glorious " throne."

CHAP. IV.

In prosecution of the design which Mr. Buchanan had conceived of effectually exciting the public attention in this country to the obligations of Great Britain to promote the religious welfare of its oriental dominions, and which he had already partially executed by the proposal of his first series of prizes, and the publication of his own "Memoir;" he on the 4th of June 1805, addressed to the Vice-Chancellors of the Universities of Oxford and Cambridge, the proposal of the following subjects of prize composition in English prose.

"I. The probable design of the divine Provi-
"dence in subjecting so large a portion of Asia to
"the British dominion.

"II. The duty, the means, and the consequences
"of translating the Scriptures into the oriental
"tongues, and of promoting Christian knowledge
"in Asia.

"III. A brief historic view of the progress of
"the Gospel in different nations, since its first pro-
"mulgation; illustrated by maps, shewing its lu-
"minous tract throughout the world; with chro-
"nological notices of its duration in particular
"places."

The candidates were permitted to prefix such title to the proposed work as they might think proper; and the munificent prize offered by Mr. Buchanan upon this occasion to each University was the sum of five hundred pounds. He directed, that the prizes should be determined on the 4th of June 1807, being the anniversary of the birth of our venerable Sovereign; "whose religious exam-"ple," Mr. Buchanan added, "had extended its "influence to that remote part of his empire."

The letters conveying intelligence of these very liberal offers were received towards the close of the year. They were soon afterwards accepted by both Universities; and the spring of the year 1807 was appointed as the period for the delivery of the prize compositions to the judges who were to determine their merits.

A few days subsequent to the date of these proposals to the English Universities, and not long before the departure of Marquis Wellesley from Bengal, Mr. Buchanan communicated to his Lordship his wish to be absent from Calcutta during four months, for the benefit of his health, which his residence and labours in India had considerably impaired; and for the purpose of proceeding to the coast of Malabar, with the view of obtaining information relative to certain religious objects, which were particularly specified in his letter, and will be hereafter fully detailed.

With this request the Governor General signified

officially his ready compliance; together with his entire approbation of Mr. Buchanan's intended journey. It was added, that the governments of Fort St. George and Bombay would be requested to afford him every assistance, as well in the progress of his journey, by the accommodation of the dawk bearers, or other conveyances of government, as in the prosecution of his enquiries on the coast of Malabar.

While Mr. Buchanan was preparing for this important and interesting journey, he was, for the present, prevented from fulfilling his intentions by a serious illness, the approach of which he first perceived on the 13th of August. He was well enough to meet Lord Wellesley at dinner the next day, and on the two following complained only of weakness and languor. On the 17th a decided attack of fever came on; and on the 19th danger was apprehended by his physician.

Of this alarming illness, a brief but remarkable memorial has been preserved in the handwriting of Mr. Brown, who appears to have attended and watched over his valued friend and coadjutor with fraternal anxiety and affection. The feelings and sentiments of Mr. Buchanan at this trying season, as described in the paper alluded to, are such as while they may surprise some readers, will appear to better judges to be the genuine effusions of a pious mind, alive to the apprehended solemnities of a dying hour.

On the evening of the 20th of August, Mr. Buchanan spoke much to his friend of his state and views; told him that he had been looking for his hope in the Bible, and that he had found it in the 51st Psalm, and in the history of the penitent thief upon the cross. He at the same time gave directions to Mr. Brown respecting the college, his papers, and his affairs. The next day Mr. Buchanan was still more strongly impressed with the idea that he should not recover. Under this persuasion, he mentioned the place in which he wished to be interred, made some observations respecting his books, and desired that his sermons might be published after the arrival of his "Memoir" in India.

Mr. Buchanan next adverted to his experience and views as a Christian; declared his entire renunciation of his own merits as any ground of acceptance with God, lamented his unprofitableness, and spoke of himself in terms of the deepest humility. He then again referred to the church and to the college, and suggested various hints respecting both. After this he recurred to his present feelings and circumstances. He expressed his fear of living, and his desire of being received as the least and lowest of the servants of God. He was anxious to glorify Him by his death, and prayed to be preserved from the enemy at the last hour, that he might not do or say any thing to weaken the testimony he had borne to the truth in that

place. There was nothing, he said, upon earth for which he had a wish, besides his wife and children; that she was much before him in experimental knowledge, and had been twice on the wing to leave the world; (he knew not, alas! that she had in fact already taken her flight!) that his children would be brought up in the nurture and admonition of the Lord; that if sent to Scotland, they would be in the heart of Sunday-schools and of true religion; or that in England, the . . .'s, and other friends who feared God, would take care of them. After thus speaking of his children, Mr. Buchanan alluded to a painful letter which he had lately received from one of his correspondents; and lamented what he considered his unkindness, in forbearing to encourage him during the labours of the last five years. He then expressed a hope, that his death would prove useful to two persons whom he particularly named.

On the morning of the 22d, Mr. Brown, on entering his sick chamber, found him still fixed in his opinion that he should die, and opening his spiritual state to another Christian friend. He then took a review of the way in which the providence of God had led him from his earliest years; and gave his friends a brief sketch of his history: the romantic project of his youth; his residence in London; his conversion to the faith and practice of a real Christian; his career at Cambridge; his voyage to India; and his comparative banish-

ment during the first three years of his residence in that country. At this critical period, Mr. Buchanan observed, his call by Lord Wellesley to the chaplaincy of the Presidency, and the subsequent establishment of the college, had given him an important work to perform; that his preaching, indeed, (notwithstanding the specimens which have been before given of its ability and excellence, such was the high standard to which he aspired,) had been unsatisfactory to himself, but that his spiritual labours and opportunities in college, though desultory, had often afforded him comfort. He added, says Mr. Brown, "that *I* must preach," probably intending his funeral sermon, "though "he felt himself unworthy to choose a text; yet "that it must be from these words, 'Being justi- "fied by faith, we have peace with God.'"

"After praying earnestly," continues Mr. Brown, "for some time, he lay quite still, and then with "great tranquillity and satisfaction said, 'What a "happy movement! Now I am resigned; now I "desire not to live. I am unworthy of this.' "He then spoke of his hope, and said that he "could only be saved by grace."

After this conversation, Mr. Buchanan mentioned his wishes concerning his funeral and monument, and spoke of his departure from the world as a happy deliverance from the evils which he foresaw he should have to encounter, if he were to return to Europe. Alluding to his intended jour-

ney, which his present illness had prevented, he said, "I am now about to travel not an earthly "journey, but still to 'unknown regions of the "Gospel.' I shall now pass over the heads of "old men labouring usefully for Christ; and at "this early period be advanced to see what 'eye "hath not seen, nor ear heard, nor hath entered "into the heart of man to conceive,' and behold "discoveries of the glory of Christ, 'God ma-"nifest in the flesh,' who hath come to us, and "kindly taken us by the hand. He will lift us "out of the deep waters, and set us at his own "right hand. I once saw not the things I now "see; I knew not the Gospel. Now I pray, that "the little I have known may be perfected, and "that God would complete his work on my soul."

Mr. Brown adds, that his apparently dying friend was almost continually praying in a humble, submissive, patient, and fervent tone, for mercy and grace through Jesus Christ; and, with the Apostle, that God might be glorified by his life or death.

Such is the interesting and instructive memorial which remains of this alarming illness of Mr. Buchanan. While it demonstrates the excellence and the solidity of the principles which could thus support him, it must surely excite in the mind of every reader a conviction of their value, and an earnest desire to possess the same consolation in a season of similar trial.

Of the progress of his recovery nothing is particularly recorded. The fever appears gradually to have subsided; and on the 4th of September he was so far restored as to be able to remove to Barrackpore for change of air, and afterwards to Sooksagur, about forty miles above Calcutta. The remembrance, however, of his illness, and the impressions which an anticipated deathbed had made upon his mind, instead of being obliterated, as in too many instances, by returning health, were ever afterwards cherished and retained. The scene was, perhaps, intended to prepare him for the painful trial which was approaching; and both, as we shall shortly perceive, produced the happy effect of quickening him in his Christian course, and of rendering him even more zealous and unwearied in the service of his heavenly Master.

One of Mr. Buchanan's first exertions of recovered health was in writing the following reply to a pious man, who appears to have been known to him during the early part of his residence in England, and to have been employed as a humble preacher of the Gospel. It was found among the papers of the late Mr. Henry Thornton, to whom it had probably been sent by the person to whom it was addressed, for the purpose which the letter itself will explain. The Christian kindness and humility which it breathes sufficiently authorize its insertion.

"Calcutta, 3d Sept. 1805.

"My dear Friend,

"I received your letter by Mr. B— about five years ago, and in consequence took him into my house for some time. The young man is in the army, and conducts himself, I hear, with propriety. I am sorry to find that my answer to your letter on that occasion has never reached you.

"A few days ago I received your letter of the 4th of November 1804, by Mr. Taylor, a missionary to India. In that letter you mention that you are still poor; and, what is better, that you preach the Gospel to the poor. After so long an interval, it gives me great pleasure to learn that you are yet found faithful, and that in the midst of your poverty you have found the 'unsearchable riches.' Your heavenly Father knoweth best what is good for you; and he hath, no doubt, led you hitherto in that narrow and peculiar path which was suited to your state, and necessary for the advancement of his glory.

"I have, on the other hand, been led in a broader road, and a more dangerous way. If I have been preserved, if I am yet, in my measure, faithful in dispensing the Gospel, and in promoting by various means the interests of Christ's kingdom, it is mercy; far more distinguished mercy, as it appears to me, than that which has been manifested in you. The Gospel is not without its

witness even in this place. The company of the faithful is increasing, and the opportunities of publishing the good tidings are multiplying.

"I inclose to you a note on my agents in London for fifty pounds. I should send you more, if I thought it would do you any good. If you should want more, ask Mr. Henry Thornton for it, and I will repay him.

"I was much pleased with your account of your aged father. I think on the whole you have reason to be thankful that your family are so well disposed of in the course of years and worldly revolution. It seemeth good to Providence to keep you all in a strait estate; and that is the general dispensation to God's favoured people.

"That you may be blessed yourself, and continue to be a blessing to others, is the prayer of,

"Dear Sir,

"Your sincere friend,

"C. BUCHANAN."

During the temporary retreat of Mr. Buchanan at Sooksagur, for the reestablishment of his health, he was diligently employed in Hebrew, Syriac, and Chaldaic studies, with various accompaniments of Rabbinical and other commentators. In the midst, however, of this occupation, he was interrupted by the afflicting intelligence of the death of Mrs. Buchanan. This distressing, though in some measure expected, event had taken place on the

18th of June, on board the East India ship, in which she was returning to England, off the Island of St. Helena. Of Mr. Buchanan's feelings upon this mournful occasion, as well as respecting his own late illness, the two following letters will afford an affecting and truly interesting picture. The first is to his friend Colonel Sandys.

"Sooksagur, near Calcutta, 22d Oct. 1805.

"My dear Sandys,

"I have been at this place for some time past, in the hope of getting a little strength. I was visited by a fever about two months ago, and was despaired of for a day or two. But the prayers of the righteous were offered up, and my days have been prolonged. It was with a kind of reluctance I felt myself carried back by the refluent waves to encounter again the storms of this life: for I had hoped the fight was done. Although unprofitable has been my life, and feeble my exertions, yet I was more afraid of the trials to come, if I should survive, than of departing to my rest, if it was the will of God. I had made a disposition of my fortune to Mary, and her pious purposes; (for she too had undertakings in view;) believing that she would be much more useful than I could. My first care on my convalescence was to write to *her* an account of that event. In a few days afterwards the Calcutta Indiaman arrived from St. Helena, and brought me the news of my dear Mary's

decease! Before she went away I perceived that her affections were nearly weaned from this world; and she often said, that she thought God was preparing her for his presence in glory. She was greatly favoured in her near access to God in prayer; and she delighted in retirement and sacred meditation. She was jealous of herself latterly, when she anticipated the happiness of our all meeting in England; and endeavoured to chastise the thought.

"Her sufferings were great, but she accounted her consolations greater; and she used to admire the goodness of God to her, in bringing her to a knowledge of the truth at so early an age. It was her intention, had she lived to reach England, to have gone down with her two little girls to visit you; saying, 'We shall behold each other as two new creatures.' You had been accused to her of being too peculiar, and she wished to see what was amiss.

"When she found her dissolution drawing near, she solemnly devoted her two little girls to God; and prayed that he would be their Father, and bring them up in his holy fear, and preserve them from the vanities of this evil world. She said she could willingly die for the souls of her children; and she did die, in the confident hope of seeing them both in glory.

"Having had it in contemplation to have followed my dear Mary to England next year, I had

let my house at Garden Reach to Sir John D'Oyly. I had also sold my furniture, horses, &c. previously to my proceeding to Malabar. But in the mean time I fell sick; and now that I have recovered, I mean to defer my journey to the coast till the new government be settled. Sir George Barlow is at present up the country; Mr. Udny is Deputy Governor. Both of them are warm supporters of religious improvement in India, and I trust they will do good. They know nothing of my 'Memoir,' nor any one else but Mr. Brown.

"The B's here are affectionately concerned in my recovery, and pay me every attention in their power. I do not know whether I shall go to England next year or not; I am now a desolate old man, though young in years. But my path will, I doubt not, be made 'clear as the noon day.'

"By your late letters I see that you are 'flourishing like a palm tree.' How often have you passed the palm tree in India, without comparing it to the righteous man!

"My dear Mary's name and character was latterly well known among the excellent of the earth; and her memory has left a fragrance for years to come."

Mr. Buchanan then mentions the lamented and unexpected death of the Marquis Cornwallis; who had lately arrived to resume the government of the country, which had been already so signally benefited by his former administration.

"The body," he observes, of this illustrious nobleman, "had no honourable interment; neither a clergyman to read the office, nor a coffin to put it in. Thus ended his earthly name and greatness. God promised to Jacob, as a temporal blessing, that his son Joseph 'should close his eyes.' It is indeed a blessing to have a righteous son or daughter to hallow our remains in death. May you have that son, and I that daughter!

"Yours affectionately,

"C. Buchanan."

The second of the two letters relative to the death of Mrs. Buchanan is to another friend, who well knew her worth, and sincerely sympathized with Mr. Buchanan under his loss. The somewhat varied expression of his feelings upon this painful subject will not, perhaps, be unacceptable.

"Sooksagur, 24th Oct. 1805.

"My dear Sir,

"Your letter of March 18th of this year, addressed to my dear Mary, arrived here about a month ago. A few days afterwards I received the account of her death.

"You will rejoice to hear that when she was preparing to leave India, she considered herself as preparing for another and better country than England.

"She enjoyed latterly much communion with

God in prayer; and often when she came out of her closet, the gleam on her countenance evinced her peace and acceptance. The words of some hymn to her Redeemer were often on her lips. You I believe knew enough of her to make you consider this portrait of her last days to be true. She died at the age of twenty-five. She considered that the period of her sufferings (only, she said, three or four years) was very short, and wondered at the goodness of God in so early calling her to his glory. She lamented that she could never be 'made perfect by suffering;' and therefore viewed the end of her probation with great comfort, and latterly with joyful anticipation. She expressed and felt strong affection towards you and your family. In the last page of your letter to Mrs. Buchanan, you remind her of the promise; 'Be thou faithful unto death, and I will give thee a crown of life.' These words were prophetic. You wrote them on the 18th of March; and on the 18th of June, three months after, she, I trust, received the crown.

"I have been at this place for some weeks past, in the hope of acquiring a little strength after my late illness. I am now perfectly well, and propose to return to Calcutta to resume my public duties in a few days.

"During the period of my retirement I have been chiefly employed in researches in the Hebrew and Syriac Scriptures. I happily met with some

valuable Syriac volumes on my way up hither. While I was thus engaged, the news of Mrs. Buchanan's death arrived! I found some consolation in writing a few lines to her memory in the Hebrew, Syriac, Greek, and Latin languages; which I inscribed on a leaf of her own Bible: the best monument that I could erect; for her body was buried in the deep.

"I sometimes think that, had I my two little girls to play with, I should be happy, even in this dreary land. My chief solace is in a mind constantly occupied; and this is the greatest temporal blessing I can expect, even unto the end. I could relate to you scenes of tribulation and keen persecution in regard to others and to myself: but these could give you no pleasure, and I wish not to think of them.

"How little do you all know of Calcutta, or of what is doing or has been done here; as little even as of the court of Pekin! . . . . . .

"Of the many letters you wrote to us during the two last years, I think we received only two. My next to you, if I live to write another, will probably be from *Taprobane*.

"I remain,
"My dear Sir,
"Very affectionately yours,
"C. BUCHANAN."

On the day on which the preceding letter is

dated, Mr. Buchanan addressed the following to Mr. Grant.

"Sooksagur, 24th Oct. 1805.

"Dear Sir,

"I was favoured with your letter by the last fleet, inclosing a copy of the prospectus of the new college. I was much pleased with the perusal, and have no doubt of its becoming an useful institution.

"About three years ago I sent you a memorial on the necessity of having some regulations passed for the instruction of writers and cadets on board ship. The ship is often the bane of the young men who leave home. After they are committed by their parents to the care of the Company, it is doubtless the Company's duty to look to their morals, and the employment of their time, on board their own ships. I suggested to you the easy method by which this might be effected.

"Your son's poem is much admired here. It certainly does him great honour as a man, a scholar, and a poet; and it must be highly gratifying to you that he should, at so early an age, have established his fame. I trust that his health is improved, and that he will be long preserved to you and to his country.

"What you mention of the prose dissertation is interesting. One of the Cambridge judges wrote me a letter, in which he observes, that of the un-

successful dissertations, one was excellent; but he did not mention the name of the writer. I hope you will publish it. At all events it must be creditable to your son; and it will probably do good, as it is, I doubt not, founded on just sentiments.

"I remain,

"Dear Sir,

"Very sincerely yours,

"C. BUCHANAN."

Having derived much benefit from the change of air, and the retirement which he had enjoyed during two months at Sooksagur, Mr. Buchanan on the 4th of November returned to Calcutta. A few weeks afterwards, he addressed a letter of considerable length to his Grace the Archbishop of Canterbury, upon the great and important subject of the promotion of Christian knowledge in India, which had of late so much occupied his mind, chiefly with reference to an ecclesiastical establishment, and the translation of the Scriptures into the oriental languages. Much of Mr. Buchanan's fervid reasoning in his address to the Metropolitan of England proceeds upon the comparative indifference which then prevailed in this country, relative to the religious interests of India.

This circumstance being borne in mind, the following extracts will afford another proof of the devoted, yet enlarged and disinterested attachment of the writer to the important work which he was

pursuing. After noticing the Archbishop's recent elevation to the highest dignity in the Church, Mr. Buchanan thus proceeds.

"Permit me, my Lord, in the name of the few "representatives of the English Church in Asia, "to offer to your Grace the tribute of affectionate "congratulation, and to express our hope that the "glory of the Messiah's kingdom may be mani- "fested to all nations of the earth during the "period of your administration.

"Our hope of evangelizing Asia was once "founded on the college of Fort William. But a "rude hand hath already touched it; and unless "the Imperial Parliament interpose, it will soon "be said of this great and useful institution, which "enlightened a hemisphere of the globe, 'Fuit "Ilium et ingens gloria.' Its name however will "remain, for its record is in many languages; and "the good it hath done will never die, for it hath "taught many the way to heaven. Had the col- "lege of Fort William been cherished at home "with the same ardour with which it was opposed, "it might in the period of ten years have pro- "duced translations of the Scriptures into all the "languages from the borders of the Caspian to the "sea of Japan.

"An idea seems to have gone forth in England, "that Lord Wellesley founded his college merely "to instruct the Company's writers. Lord Wel- "lesley founded the college of Fort William to

" enlighten the oriental world; to give science,
" religion, and pure morals to Asia; and to con-
" firm in it the British power and dominion.

" . . . . It is the opinion of intelligent men in
" India, that the formation of an extensive eccle-
" siastical establishment is a measure which, dur-
" ing the present revolutions of Europe, will tend
" greatly to confirm our dominion. It is certain
" that nothing would more alarm the portentous
" invader of nations, than our taking a ' religious
" possession' of Hindostan. Five hundred respect-
" able clergy of the English church, established in
" our Gentoo cities, would more perplex his views
" of conquest than an army of fifty thousand
" British soldiers. The army of fifty thousand
" would melt away in seven years; but the in-
" fluence of an upright clergyman among the na-
" tives of his district would be permanent. He
" would be to them in time their mouth and mind,
" and speak for them peace or war. Friendly,
" admonitory, social intercourse is what is wanting
" to enchain the hearts of the people of Hindostan,
" and to make them *our* people.

" . . . . The toleration of all religions, and the
" zealous extension of our own, is the way to rule
" and preserve a conquered kingdom. It is cer-
" tain that men are ruled virtually by the Church,
" though ostensibly by the State, in every country.
" The seeds of moral obedience and social order
" are all in the Church.

"How India is to be preserved in time to come "must be submitted to the wisdom of the Impe- "rial Parliament. If the Scriptures be from God, "our nation does not deserve at his hand to re- "tain the possession of this 'paradise of nations' "a year longer; so greatly have we abused our "sacred trust. We have, in one word, 'withheld "the revelation of God; and permitted the liba- "tion to Moloch of human blood.' In the course "of the two last months, the Rev. Mr. Brown, "the senior of the English clergy now in India, "has witnessed the burning alive of eight women "at the place of sacrifice, in the suburbs of Cal- "cutta, as he passed casually on his way from his "country-house to the church in town. How can "the minister of the altar approach without trem- "bling to his holy office, when he reflects on such "scenes, and on their connexion with the sin of "his country!

"I said a little on these subjects in my Memoir; "but had I said all I could say, I should have ex- "posed to severe censure the national character. "I have since been visited by a dangerous illness; "and when I considered myself at the point of "death, I repented that I had not spoken more "loudly and more faithfully to my Christian "country.

"In the hope of atoning for a mistaken tender- "ness, I would now impress the mind of your "Grace with a just sentiment of our present state

" in India, in order that your Grace may delibe-
" rate on the means of promoting the welfare of
" the hundred million of souls which Providence
" has committed to our charge.

" One observation I would make on the pro-
" posed Ecclesiastical Establishment. A partial
" or half measure will have no useful effect. A
" few additional chaplains can do nothing towards
" the attainment of the great objects in view.

" An Archbishop is wanted for India; a sacred
" and exalted character, surrounded by his Bishops,
" of ample revenue and extensive sway; a vene-
" rable personage, whose name shall be greater than
" that of the transitory governors of the land; and
" whose fame for piety, and for the will and power
" to do good, may pass throughout every region.

" We want something royal in a spiritual or
" temporal sense, for the abject subjects of this
" great eastern empire to look up to. They can-
" not conceive themselves in a settled state with-
" out a Sultan or Maha Rajah. They are inca-
" pable of freedom; for superstition keeps men
" in childhood. And yet they have neither King
" nor Emperor; they have neither national temple
" nor high priest. They are a mixed multitude,
" who have no common sentiment of truth or false-
" hood, of right or wrong. Every man contra-
" dicts his neighbour; and the European tells them
" they are all right!

" Spiritual power, with means of instruction, is

" wanting, to awaken to life this sluggish and inert " race. Vegetating in ignorance and passive mi- " sery, they want a sacred guide, who shall take " them by the hand, and lift them up, and look " them in the face, and express some interest in " their happiness. The success of the solitary mis- " sionary demonstrates what would be the power- " ful effect of the whole Church.

" I feel a solicitude that your Grace should not " consider me as adverting to subjects unnecessary " or unimportant in themselves, or such as it is not " becoming in me to allude to. My apology for " noticing the political state of our Indian empire " is this. The existence of it is involved in *reli-* " *gious* considerations. The men whose business " it is to know this will not believe it. But where " is the truth to be found, if not from those who " are at the fountain of information; who, if they " fulfil their sacred character, are not careless 'ob- " servers of the signs of the times;' and who stand, " as it were, on an eminence, and behold their own " country and India distinctly in one view? I " would not without reason urge this subject on " the attention of good men at home. India is " nothing to me, in the sense in which some value " it. I am about to leave it. But truth and the " honour of the nation are something. There is a " yet more solemn sanction. The word of God is " everlasting; but our dominion in India is tem- " porary. That dominion has been exercised in

" succession by the other powers of Europe. But " Providence did not intend that the Romish faith " should be given to Asia. Now we reign. But " we do not fulfil the purpose for which the sceptre " was given. Why then should Providence with- " hold the country from a new invader? If we ul- " timately lose it, let us acknowledge the justice of " God in the dispensation.

" It will be a satisfaction to your Grace, to know " that the translation of the Scriptures into the ori- " ental languages still proceeds with spirit, though " many do not smile on our labours. A few indi- " viduals have devoted their slender means to the " furtherance of this great work. But these pri- " vate resources will soon fail. A *commencement*, " however, in the translations is of vast importance. " They are begun ' in faith;' and we trust to the " divine Author to bring to a happy termination " (though not perhaps in our time) the versions of " his own most holy word.

" We have it in contemplation to bring the great " question of giving the Scriptures to the heathen " before the public in a few weeks, and to move " the subject at all the Presidencies in India at the " same time. The Protestant mission here must " be used as the engine to effect this design, " (wielded by the power of the college,) seeing " we have no church of our own as a corporate " body, and the duration of the college is uncertain.

" If the public voice shall favour the proposal, an

" immense sum will be subscribed, and the transla-
" tions will be carried on under happy auspices.

" Britain will acquire by these works a lasting
" renown among 'the churches which are in Asia,'
" planted in a new age. She is indebted for it
" (under the divine counsel) to the honest purpose
" of Marquis Wellesley to do good in India. And
" I consider that the success which has hitherto
" attended the translations of the Scriptures is a
" 'token for good,' and the best 'sign' we have in
" present circumstances that Providence means to
" preserve to us this country.

" I have the honour to present to your Grace,
" for the archiepiscopal library at Lambeth Palace,
" in the name of the college of Fort William, and
" with the permission of the Marquis Wellesley, a
" valuable copy of the Mohammedan Koran in
" folio, beautifully ornamented with paintings and
" oriental enamel, and written by the pen of the
" Sultaun Allavuddeen Siljuky, about four hun-
" dred years ago. It has descended to these times
" in the line of emperors; and was found in the li-
" brary of Tippoo Sultan at Seringapatam, after the
" reduction of that capital by the British armies.

" By depositing the most valuable Koran of Asia
" in the ancient library of the Archbishop of Can-
" terbury, the college of Fort William would inti-
" mate, that the sway of the East, once usurped
" by the Arabian impostor, has now reverted to a
" Christian power; and would express the hope,

" that, in return for this volume of emblazoned " delusion, the Church of England will exhibit to " all nations the dutiful act so long expected, and " send forth to the inhabitants of Asia the true " revelation of God."

The reply which the Archbishop was pleased to make to the preceding letter will prove, that his Grace duly appreciated the importance of the subject of which it treated; nor can it be doubted that the representations of Mr. Buchanan contributed to the accomplishment of the great purpose to which his labours had been long directed.

Within a few days after the date of this able and eloquent address, a second attack of ague and fever again laid Mr. Buchanan aside for a fortnight. On his recovery, he was informed by Mr. Udny, that Sir George Barlow, now Governor General, had appointed him Provost of the college, under the new regulation, which admitted only of one superintending officer. This honourable distinction afforded Mr. Buchanan an opportunity, which he immediately embraced, of manifesting both his disinterestedness and his friendship for his valuable associate Mr. Brown. On the very next day he intimated to the government his wish to resign the appointment to the Provostship in favour of Mr. Brown, in consideration not only of his long and meritorious services as a chaplain of the Company, but of the extent of his family, and the slender provision which in consequence of that circum-

stance, and of his liberal and charitable disposition, he had as yet been able to make for their support. No decisive arrangement, however, appears to have been made, until the arrival of final orders upon the subject from England.

Mr. Buchanan closed his ministerial labours this year by a sermon on Christmas Day, on the appropriate subject of the diffusion of that evangelical light in India, the dawn of which they were commemorating on that festival.

The usual college examinations first occupied the attention of Mr. Buchanan in the following year. At their close, towards the end of January, in writing to Mr. Grant respecting one of the students who had distinguished himself by his talents and assiduity, he mentions an idea which had occurred to him relative to the new establishment at Hertford, and which may serve to shew the activity of his mind upon every subject connected with the improvement of India.

"I have encouraged a few native moonshees to "think of proceeding to England, to aid the stu- "dents of Hertford college in their pronunciation "of the oriental tongues. It appears to me that "it would greatly subserve the cause of Christian "knowledge in Asia, if the Company were to in- "vite to England a few respectable and learned "natives every year. They would see us to ad- "vantage at home; but they see us at a great dis- "advantage here.

"I forgot to say in my last how much I was "gratified by your mention of the Chinese lan- "guage in the printed prospectus of the new col- "lege which you sent me. That passage was "highly valuable and important."

It is, however, to be regretted, that the Chinese language has not yet been cultivated by the servants of the Company either in India or in England, notwithstanding the facilities afforded by the Chinese class, the establishment of which by Mr. Buchanan has been already mentioned.

On the 12th of February, Mr. Buchanan again wrote to Mr. Grant, on the return of some of his friends to England, and thus expresses his sentiments on the political state of Europe, respecting which, though the period was then distant to which he looked forward, his view was remarkably just, as well as religious.

"It is now nearly six months since we had any "ships from England; and few private letters since "April 1805. By the overland packet, however, "we learn the state of public affairs in Europe. If "the combined nations should not be able to make "much impression on Buonaparte, then may we "believe that a remarkable period spoken of in the "prophets is at hand. But if (as is most natural "to suppose from the common course of things) "he is to be shorn of his power, then will another "nation (that is, Britain) be triumphant in the "world, and another great event spoken of by the

"prophets may be expected, even that to which "our Lord alludes, 'And the Gospel must first be "published among all nations.' For what other "people can begin this work like us? It would "require three centuries, judging by past history, "for any other nation to be so matured by power "and will to evangelize the heathen, as we now "are, or rather as we shall be when the usurper of "many crowns shall fall like Lucifer, and we shall "be delivered from the fear of that dreaded event, "his expedition to the East; for with infinitely "more ease than ever Alexander did may he "march through eastern countries, if he could "once get his army to the south of the Helles-"pont."

Mr. Buchanan's next letter to the same highly esteemed correspondent displays in a striking yet unaffected point of view, the piety, tenderness, and humility of his mind, together with his unremitting anxiety, amidst infirm and languid health, for the great interests of religion. The hint of ecclesiastical preferment to which he alludes was very natural. It occurred to many in England and in India; and amongst others to his excellent colleague Mr. Brown; who, as he had the best opportunities of knowing his talents and qualifications, wrote expressly to a distinguished person connected with India in this country, recommending in the strongest terms the elevation of Mr. Buchanan to the episcopal dignity in the East, whenever it

should happily be determined to make such an appointment for our oriental dominions. For the present, however, let us hear Mr. Buchanan himself.

"Calcutta, 1st March, 1806.

"Dear Sir,

"I was favoured to-day with your letter by the Thalia of the 25th of September last; and I am greatly obliged to you for your notice of the decease of Mrs. Buchanan, and for the tenderness of your expressions in relation to that event. She was indeed a model of humility; so framed by a spiritual power, and richly adorned by the grace of God. I was not worthy of her; but she has left two little daughters to read her history, who I trust will be chosen to follow her high example.

"The subject in your letter, which you will wish me to notice, is that of my return to England. You desire I would stay beyond this year. I would with pleasure, if I thought it would be attended with good. But I must inform you, that since my late illness I am become infirm in body and mind; and I am scarcely fit for those public duties in this place, which require the heart of a lion, and a countenance of brass. I trust my excursion to the Deccan, which I meditate next month, will be beneficial to me. The circumstance I communicate to you is not as yet, perhaps, very evident from my appearance, but it is so in fact.

"The good to be expected now will flow from other sources than Calcutta; so I am less anxious about maintaining this strong post any longer. But if Providence think fit, I will; or rather I shall.

"As to returning in order to receive episcopal dignity, my soul sinks at the thought of it. I trust my lines will rather be cast in a curacy.

"Place the mitre on any head. Never fear; it will do good among the Hindoos. A spiritual bishop will appear in due time.

"My thoughts pass not beyond next month, or that following. But I say thus much, that if I return this year, you may hope that it has been rightly ordered.

"I am sorry you should trouble yourself in noticing my difference of opinion with you on some points. I do not know that there is a right and a wrong in them. They are varying shades of a picture we both love. If any thing I have ever said or done give you uneasiness, I pray you to pardon me. I have no opinion on any thing, at least I desire not to maintain any, but what concerns the Gospel of Christ. Had I been brought up in your school, and sat in your chair, I should probably think as you do. But we are both scholars in the school of Christ, where all are taught 'the same words.' And we shall wonder hereafter, (if it be given us to look on from above,) that our right and wrong, our truth and error in India and England,

should be overruled to harmonize for the glory of God.

"I preach to-morrow a discourse before the government; 'and the Gospel must first be preached among all nations,' Mark xiii. 10.—my last effort, I suppose, on these subjects. On Monday, the next day, the Governor General delivers his annual speech before the college; for which I have furnished him, at his desire, with some notes. Much depends, very much, which I have not time now to explain to you, on the complexion of his discourse. And many are waiting with solicitude the result; many on both sides.

"If he admit the word 'civilization' into his speech this year, you may expect to hear the word 'religion' next year. For thus by slow degrees we must proceed.

"If I were nearer to you, communication in present circumstances would be useful. As it is, little can be done.

"May your sun continue long to give its light in your present sphere. Your work that remains, may it be wrought in humility of soul, that heavenly frame! and your decease, like that of Jacob, may it be attended with blessings; blessing your own family, and embalming your memory among the righteous that remain.

"I am, dear Sir,

"Very sincerely yours,

"C. BUCHANAN."

"P. S. I read sometimes with tears (which flow more commonly than usual) the two last pages of your son's Poem.

"I hope the Prose composition of the other will be published. With the helps of the two last years he may enlarge and improve it; and I shall be obliged to him if he will permit it to be published at my expense."

The annual disputations in the oriental languages, to which Mr. Buchanan refers in the preceding letter, were held on the 3d of March; on which occasion Sir George Barlow, the new Governor General, presided as Visitor[a]. In the speech with which his Excellency closed the proceedings, after paying a merited tribute of respect to the great and venerable Nobleman of whom they had been so lately deprived, and of applause to the illustrious Founder of the college, he alluded to the conviction which he had expressed at a very early period of the beneficial consequences of its establishment; and added, that the correctness of that judgment had been confirmed by the experience of every successive year. Those branches of the projected education, he observed, which they had the means of prosecuting, had been cultivated beyond the limits of their most sanguine expectations. The Governor General proceeded to de-

[a] Calcutta Gazette Extraordinary, March 8, 1806.

clare, that those students of the college who had been distinguished for their proficiency in its prescribed studies, and had been employed in public situations, more particularly in the diplomatic service, had maintained the credit, and demonstrated the advantages of the institution, by the distinguished merit of their general conduct, and by their peculiar ability, industry, and judgment in the execution of the important duties committed to their charge. Sir George Barlow next referred to the new establishment at Hertford.

"An opinion has, I understand, prevailed, that "the oriental seminary established in England "under the authority of the Honourable the "Court of Directors, is calculated ultimately to "supersede the existing institution of the college "of Fort William.

"I deem it proper therefore to take this op- "portunity of stating, that the oriental seminary "founded in England is not intended to supersede "the college of Fort William; and it is my deli- "berate opinion, that the system of oriental study "projected in England will tend to support the "efficiency of this institution, and to accelerate its "operation, by affording to the youth who are des- "tined for this country the advantages of an earlier "proficiency in those branches of knowledge, which "are considered to be peculiarly adapted to the "nature of their future duties, and of an early ac-

" quisition of the rudiments of the oriental lan-
" guages."

After complimenting the professors and officers of the college on their persevering and zealous activity in the discharge of their various duties, the Governor General concluded a long and able speech by thus expressing, as Mr. Buchanan had hoped, his conviction of the benefits which might justly be expected to be derived, both by the natives of India and by the British government, from the literary branch of the college of Fort William.

" The numerous works which have been pub-
" lished under the auspices of the college in the
" course of the last six years, will not only open to
" the learned in Europe ample sources of informa-
" tion on all subjects of oriental history and science,
" but will afford to the various nations and tribes
" of India, and especially to those which compose
" the body of our Indian subjects, a more favour-
" able view, and a more just and accurate concep-
" tion of the British character, principles, and laws,
" than they have hitherto been enabled to form;
" and may be expected gradually to diffuse among
" them a spirit of civilization, and an improved
" sense of those genuine principles of morality and
" virtue, which are equally calculated to promote
" their happiness, and to contribute to the stability
" of the British dominion in India."

The disapprobation, with which the extensive nature of the college of Fort William had been viewed by the Court of Directors, had long prepared its superintendants to expect a reduction of its establishment. Anticipating, therefore, the suspension of that department in it which had hitherto been instrumental in promoting translations of the Scriptures into the oriental languages, they were anxious to make some provision for the continuation of these important works. With this view they resolved to encourage individuals to proceed with versions of the Scriptures, by such means as they could command; purposing, at the same time, not to confine this encouragement to Bengal, but to extend it to every part of the East, where fit instruments could be found. Mr. Buchanan particularly determined to devote his influence as Vice-Provost of the college, in aid of the translations then in the hands of the missionaries at Serampore, and to endeavour to excite the public interest in their favour. For this purpose, early in the year 1806, he drew up "Proposals for a "Subscription for translating the holy Scriptures" into fifteen oriental languages; containing a prospectus of Indian versions, and observations on the practicability of the general design. To these proposals, thus composed by Mr. Buchanan from materials partly furnished by the missionaries, their names were subscribed; and in the month of March, copies were distributed liberally in India

and in England; in this country to the Court of Directors, to the Bench of Bishops, to the Universities, to Lord Teignmouth, as President of the British and Foreign Bible Society, and to some other public bodies, as well as to many private gentlemen. In India, copies were transmitted to nearly the whole of the principal civil, and to many of the military officers, in the Company's service, from Delhi to Travancore; to many of whom the mission at Serampore was previously unknown. Mr. Buchanan obtained permission, at the same time, to send the proposals, in his official character as Vice-Provost of the college, free of expense, to all parts of the empire; and he accompanied them in most instances with letters, which amounted to about one hundred, from himself.

In two of those letters to friends in England, Mr. Buchanan informed them it had been at first intended that they should issue from the college, under the sanction of Government. It appears, that he communicated the manuscript to the Governor General; but, although he was personally disposed to favour the undertaking, he declined authorizing a measure which might appear to identify the Government too closely and prominently with an extensive plan for promoting Christian knowledge amongst our native subjects. Whatever may be conceded, as to the cautious policy of this conduct, it cannot but be regretted, that the

noble and extensive work thus projected could not have been placed under the immediate superintendance and control of the college of Fort William; possessing as it did, in the assemblage of oriental scholars collected around it, such superior facilities for its execution, connected as it was with the Church of England, and consequently affording a pledge, both as to soundness of principle and unity of design, which could be expected from no other quarter.

It was, however, plainly implied in the Proposals, that the undertaking would enjoy the countenance and support of the college; and it was doubtless on this ground that the concurrence of the public was principally obtained. That expectation was accordingly expressed in the following terms.

"Our hope of success in this great undertaking "depends chiefly on the patronage of the college "of Fort William. To that institution we are "much indebted for the progress we have already "made. Oriental translation has become compa- "ratively easy, in consequence of our having the "aid of those learned men from distant provinces "in Asia, who have assembled, during the period "of the last six years, at that great emporium of "eastern letters. These intelligent strangers vo- "luntarily engage with us in translating the Scrip- "tures into their respective languages; and they "do not conceal their admiration of the sublime

" doctrine, pure precept, and divine eloquence of " the word of God. The plan of these transla- " tions was sanctioned at an early period by the " Most Noble the Marquis Wellesley, the great " patron of useful learning. To give the Christian " Scriptures to the inhabitants of Asia is indeed " a work which every man, who believes these " Scriptures to be from God, will approve. In " Hindostan alone there is a great variety of reli- " gions; and there are some tribes which have no " certain cast or religion at all. To render the " revealed religion accessible to men who 'desire' " it: to open its eternal sanctions, and display its " pure morals to those who 'seek a religion,' is " to fulfil the sacred duty of a Christian people, " and accords well with the humane and generous " spirit of the English nation."

Another passage of the document, from which the preceding extract is taken, announced in India the formation and the proffered friendship of the British and Foreign Bible Society, as furnishing material encouragement to the proposed undertaking. Thus accredited and patronized, the Address from the missionaries at Serampore was advertised in the Government gazettes, and published throughout India; and such was the approbation with which it was received, that in a short time the sum of sixteen hundred pounds was subscribed in aid of the intended translations.

The communication of the proposals in question

to the British and Foreign Bible Society was made by Mr. Buchanan in the month of March. He at the same time recommended, that a sermon should be preached before the Society, "on the "subject of oriental translations;" and with the zeal and liberality which had now so frequently marked all his proceedings, requested, "that the "Reverend Preacher would do him the honour to "accept the sum of fifty pounds on delivery of a "printed copy of the sermon to his agents in Lon- "don, for the College of Fort William in Bengal." This proposition was at first acceded to by the Committee of the Society; and the Rev. John Owen, one of its able and indefatigable Secretaries, was requested to become the preacher[a]. It was, however, upon reconsideration, unanimously agreed, that, as the measure did not fall strictly within the professed object of the Society, and might open a door to practical irregularities, it would not be expedient to sanction its adoption. The generous offer of Mr. Buchanan was, in consequence of this decision, respectfully declined.

A similar proposal was transmitted by Mr. Buchanan to the Vice-Chancellors of the Universities of Oxford and Cambridge, that two sermons should be preached before each of those learned bodies, on the translation of the Scriptures into the oriental languages, by such persons as the Universities

[a] History of the British and Foreign Bible Society, vol. i. p. 281.

should appoint; accompanied by a request, that each of the four preachers would accept the sum of thirty guineas, on the similar condition of the delivery to his agents of a printed copy of the sermon for the college of Fort William. These additional offers to the Universities were in each case accepted.

In the course of the preceding year, Mr. Buchanan received from the University of Glasgow, of which he had been formerly a member, a diploma conferring upon him the degree of Doctor in Divinity. By this title, confirmed as it afterwards was by a similar honour from the University to which he more immediately belonged, he will accordingly be designated in the continuation of these Memoirs.

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